

The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER.

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FRANCIS BACON

Imperator of Ages still unswept
By all-revealing Time! Three hundred years
Are twined around thy soul where myriad spears
Of deathless Thought were forged while Wisdom slept.
Each age, 'midst crowds in motley hast thou stepped
Warring with Sloth . . . 'spite pedants witless jeers
At centred-Truth, art-veiled by mystic sphered:
The "mystery thou didst" have friends well kept.

The treble-dated crow her course hath run!
Blind Folly mocks thee . . . a despis-ed weed!
Yet thy great genius, flashing like the sun,
Still purifies with goodness human stain;
And far-flung Time shall thy great riddle read . . .
Truth shines through every crannie not i' vain.

—Alfred Dodd

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FOR MEMBERS ONLY

Greetings!



Each month brings additional knowledge regarding the ways in which the discussions of the Forum are used. Many report that the Masters in lodges and chapters use the Forum Magazine in supplementing some of our lectures and discourses. Teachers in various groups who have been assigned to help in the graded instruction also report that the Forum Magazine is of special benefit to them. Those who are preparing public lectures, magazine articles, radio talks, or newspaper comments find that the subjects discussed in our Forums afford the most interesting topics for such public work. On the other hand, the members throughout the whole organization seem to be very well pleased with the personal benefits they derive from each subject discussed.

I know that the Forum as conducted here at the Supreme Temple is an interesting opportunity to speak to so many of our members and answer their personal problems. I know that it gives our officers and workers here as much pleasure as any other branch of the work and if the members feel that this additional work is helpful to them then we are all well satisfied and happy.

I know for sure that thousands of our members read the Forum Magazine very studiously and very conscientiously. Whenever some little comment is made in one of its pages or some suggestion offered or some request made the response from every part of North America and from the principal cities of other countries is immediate and wholehearted. This means that we will always be able to keep our teachings, our principles, and our ideals from being changed in standard or nature by personal interpretations or modifications. So long as we have one mouth piece like the Forum Magazine which goes to practically every member and carries our official interpretation and explanation of every point or every principle, there will be no danger of any misunderstanding. It is just as though every member visited the Supreme Temple every other month and received the correct and official explanation of any point that was in doubt. Most of us know well the value of such a situation as this. We know from records of the past how many organizations and movements have been divided into many schisms and cliques by the gradual disintegration of their teachings and principles through personal interpretation and modifications and in the absence of any supreme or high official, arbiter, or generally accepted authority to render judgment or pass upon any disputed point, the

teachings and principles have continued to lose their original character and definiteness and gradually become part of a purely speculative philosophy. Nothing of this kind has ever happened in the Rosicrucian organization and it never can happen.

Each superior officer can submit his problems to one who is higher than he and have official opinions expressed and in this way the members are always sure of having the pure and unpoluted presentation of the original teachings as well as the officially amended and extended teachings.

In this sense, therefore, all of us value the Forum itself and value the Forum Magazine in which the most important of the Forum discussions are presented. Personally, I want to thank every member who has written to us expressing his appreciation of the Forum Magazine and offering suggestions for subjects of discussion.

Fraternally,

H. SPENCER LEWIS, *Imperator.*

Moving Pictures of Headquarters

In answer to a number of requests, I wish that you would let it be known through the Forum magazine or otherwise that any of our members who have amateur moving picture projectors or cameras using the 16 mm. moving picture films may have pictures of the National Headquarters in San Jose without any cost for the taking of the pictures.

Simply send a one hundred foot reel of 16 mm films to the Supreme Secretary with your name and address plainly marked on the film and in a letter attached to the film, or sent separately ask that the film be used in taking pictures of the grounds and lawns of Rosicrucian Park and of the Egyptian Shrine, temple, administration and other buildings and of some of the officers and workers. There is no need to send your camera for one of the latest models of Filmo cameras will be used in making these moving pictures for you and then the film will be returned to you providing that you are going to use it to exhibit to other members in order to help them become acquainted with the appearance of Rosicrucian Park.

You will find these pictures intensely interesting and very beautiful and if any of our groups want to have such pictures they can purchase the

film at any photographic supply place and send it to us and when it is returned ready for exhibition they can rent or borrow a projecting machine and have an exhibition of the moving pictures. The film will last for many years and can be shown many times and will afford many pleasant evenings of interest for members in every locality.

It is recommended that in buying the film you buy the Agfa Panchromatic film, normal speed. If this film cannot be secured then you buy the Eastman Kodak film normal speed or Eastman Panchromatic film. Do not buy the extra rapid films of either make. Be sure that your name and address is marked on the box of films and that a letter is mailed to us at the same time so that we will know what to do with the film.

To Our Foreign Members

We are facing a very interesting problem that is apparently very serious to our foreign members and really difficult for us to solve. We have many members living in foreign lands who are trying to keep up their monthly payments of dues and the purchase of books or other things, but who find that the change in the money standards of foreign countries is a serious problem.

The drop of the British value of the pound has had its effect in different ways in different countries. Our members who live in Australia find that in order to pay their monthly obligations to Headquarters they must send almost twice as much as they used to send while members living in Canada find that the Canadian dollar is no longer valued at one hundred American cents but at eighty-five cents. This means a loss to the Canadian members of thirty cents on each monthly remittance of two dollars sent to Headquarters. In other countries it varies between fifteen and fifty per cent fluctuations in value.

Some of these foreign members look upon this discount as being something that the United States has created and they think that it is an unfair proposition which we and other Americans should try to have corrected. The truth of the matter is that it is not a condition created by the United States but is another example of the foolish and unsound monetary system established by man.

For years AMORC accepted the Canadian dollar at the equivalent value of the American dollar even though there was a discount of four or five cents on each dollar, but when the discount becomes fifteen cents on each dollar it is impossible for AMORC or any other institution working on a very small, narrow margin of income, to suffer the loss of this discount.

Much of our advertising literature and propaganda leaflets and booklets going into Canada are taxed with a duty, just as though it were merchandise, and in other lands there are custom's rules and regulations that we, as Americans, often feel like protesting about, but we realize that these are international rules and laws to which all of us must abide.

The monetary situation at the present time is unfortunate but it most certainly is not wholly an American, or a British, Australian or Canadian creation. It has already affected so many of our members that it has caused a serious loss to AMORC, but we do hope that none of the foreign members will feel that the blame rests solely with the United States or any part of it.

In order to continue our activities in the same standard of efficiency which we have maintained in the past we must look to our members to fulfill their obligations and we regret that in doing this it necessitates a loss to them of a certain percentage, due to the lower valuation of their money. Certainly, we cannot undertake to suffer the loss of the discount on the part of all the members, whereas each member living in foreign lands has only the discount of his own remittance to consider.

The Spirit of Service

I know that everyone of you who is in charge of departments of our work has been very busy during the past two months, dealing with the problems of readjusting conditions and activities in accordance with the new statutes and constitution recently completed and accepted by the Trustees of the Supreme Grand Lodge and promulgated officially by each department of our organization. After all, the changes in the constitution and statutes were not many, but important, and, of course, they affect the status of the individual members but slightly.

The most important effects of the new constitution are in connection with the maintenance and operation of lodges of our organization in the various cities and districts of North America. One of these important effects is in regard to the mastership of the lodges. The new constitution, as you know, provides that the master of any lodge cannot be re-elected for a second year or a second term until several years have elapsed. This practically insures each lodge of having a new master each year. Where this method has been tried in our old organization for a number of years, and in other fraternal organizations, it has been found very desirable. Practically every lodge in our North American jurisdiction has responded to the new constitution and made the appropriate adjustments, and each is looking for-

ward to the coming annual election in March when changes in offices will take place and the last step in the adoption of the new constitution will be taken.

Typical of the spirit of service rendered by the officers throughout North America who have been serving as masters, secretaries, treasurers or ritualistic officers for many years, are the statements made by our good Brother, Dr. J. C. Guidero of Los Angeles. As most of you remember, Dr. Guidero was elected by the very large membership in that city several years ago when the unusual growth and size of the membership in that city presented problems which were difficult to solve and made it necessary to divide one large lodge into five or six small ones or four or five fairly large ones. It was a very crucial time for the progress of the membership in Los Angeles, and few indeed were the members who were willing to assume responsibility of being Master of a group of lodges with such difficult problems to face. Dr. Guidero, however, bravely accepted the decision of the members, and from the very hour of his election put his shoulder to the wheel, took a firm stand to abide strictly by the constitution of the organization to be considerate and helpful to every member, and yet, maintain the dignity and integrity of the organization. Unusually large operating expenses faced the lodge because it had to maintain reception and secretarial offices in a large office building in the heart of the city, and separate Temples and lecture halls in another part of the city, and the various committee activities were equal to those of a large national organization. Day by day, however, our good Brother revealed his excellent executive ability, his impartial attitude toward every individual and every problem, and his true Rosicrucian spirit in every little detail.

It is only natural that the members of the four Hermes Lodges in Los Angeles should feel reluctant to have a new Master, but under his direction they have whole-heartedly adopted the changes provided by the new constitution and have swung into line and have been operating for six weeks or more in accordance with the new statutes and provisions.

I want all of you to hear what Brother Guidero has to say in a letter addressed to the Supreme Secretary and dated December 12. In the forepart of this letter he announces that various business meetings have been held for the selection of new officers and the appointment of committees to carry out the provisions of the new constitution, and then he makes these statements:

"Before going out of office, which will occur in March, I wish to take this opportunity of thanking the staff of officers at the Supreme Lodge for the wonderful cooperation I have received from

them during the years that I have been Master of this Lodge. I also want to thank everyone for the wonderful opportunity that was given to me to serve the Order in my small way. And when I am relieved of my office as Master of the Hermes Lodges, please do not let me go to seed, as I want to offer my services to AMORC in any way it may see fit to use me, with all humility."

This, I say, is the spirit of service; and I also say it is typical of the letters we have received from the Masters and officers of other lodges in other cities. It is this wonderful spirit that has held the organization together through the many trying periods of the past, and which makes it today the largest and most successful of any metaphysical or occult organization in America. Some of the Masters of our lodges have been in charge of their work from the very earliest period of organization. I refer to those as Sister Marie Clemens of Boston, who took charge of her lodge in 1916, and Brother Charles Green in Pittsburgh, Pennsylvania, who became Master shortly thereafter, and Brother John B. Clark in Vancouver, Canada, who assumed his office many years ago, and others who have been closely and intimately connected with every form of Rosicrucian activity under our direction and who have remained steadfast in their devotion and enthusiastic support of every principle of our system. Under the new constitution many of these officers will retire as active Masters, but will hold advisory positions in order that they may continue to give their wonderful services to the work. And I cannot refrain from speaking in a very complimentary way of the services which each one of us here has rendered as members of the Supreme Staff for so many years. It is this loyalty and devotion year after year that has made the organization what it is today, and we are all happy in the fact that unlike some organizations, there has been no fluctuation of enthusiasm or dissension of the slightest degree among the highest officers throughout the entire North American jurisdiction.

Prunes Again

I presume that the moment I said to you that I was going to speak on prunes that you were reminded how often you are going to be served with them in your intellectual or mystical diet. However, simply because I once spoke here about prunes and my words got into the Forum there have been many comments about prunes and many more questions. I suppose a philosopher could work out some interesting ten minute argument that would show that there was some connection between prunes and mysticism but I am not sufficient philosopher to do it for I

must admit that I cannot see the connection. But I can see a great connection between prunes and good health and it happens that our organization is interested in good health as much as in mysticism.

Now in my last talk on this subject I praised the California prunes. I did not do so simply because I happened to be living in California or especially in the very valley where the best prunes come from. Most of the things I have said about prunes I would have said if I had been living in New York City and someone had brought up the subject of prunes in connection with a healthful diet. But there are some things I did say about prunes that I would not have said if I had never contacted California prunes. It may be difficult for some to realize that there is a difference in prunes and I am glad to see that in the letters I have received that those who thought there was no difference but sampled California prunes just to see if there was any difference that I could talk about have found so much real difference that they are convinced that everything wrinkled and dried up is not a real prune regardless of how it may be labeled.

I do not wonder that in many eastern states a dish of prunes for breakfast or at any other time is looked upon as an economical substitute for something else. I have known many persons who wondered why prunes were ever invented and how anybody ever discovered anything about them to believe it was worth while preparing them. Once you eat some California prunes however, you find that the prune is not a substitute for something but a unique, distinct, individual thing in itself, worthy of first place on the table at any time and worthy of heading any of the dishes in a health diet.

In the first place the prunes of California grow differently, look differently, and are prepared differently than the prunes in any other part of the world. They have a taste, a flavor, a richness, and a captivating something about them that makes them as delicious as any confection. Furthermore, those grown here in this State have a chemical or let us say medical quality to them that is unknown to the other prunes.

In my last talk I urged those who wanted to see the difference to go to their local stores and insist upon being sold a package of genuine California prunes and to make sure that the label or the container stated definitely that they were California prunes. To those who could not get any I urged that they write to the San Jose Chamber of Commerce and ask whether they could get a sample box of prunes and they would be quickly informed.

Now in answer to some questions about the preparation of these prunes I want to say that I

discovered that the average person does not know how to prepare prunes so as to get the very best benefit from them as well as making them delicious in taste. I find that the Californians out here do not boil the prunes as is the practice in other States nor do they fuss over them and give them a lot of attention. They simply wash them and put them in a crockery dish with a little water and put them in the oven when they are roasting or baking something else and let them stay in there for forty minutes or an hour according to the heat of the oven and let them slowly bake. The last ten or fifteen minutes of the baking is the most important for it brings out the richness of the prune and when they are prepared this way the California prunes require no sugar or nothing added to the syrup to make it as rich and as delicious as any confectionary or sweet that has ever been eaten.

You know that despite the fact that the prune is plentiful here and that we all have it in our homes and that the restaurants give you large portions of them in order to help make them popular still we never fail to feel happy when a dish of prunes is set before us and we can eat them. Very often at my Kiwanis Club a large dish of prunes will be placed in the center of each table and that dish is passed around and the prunes eaten before we begin the lunch just like a dish of olives would be passed around and I never see any prunes left in any of the dishes when the meal is over.

You know that we can eat them three or five times a day and enjoy them and you know what effect it has upon our health and you know how we value them in the diet for children. Now they have discovered a way here in California for covering prunes with chocolate and I have eaten a few of these and I want to say I think it is going to supplant many of the other kinds of candy sold in the candy stores of America. Chocolate and prunes together make the richest and most nourishing form of food for although chocolate is supposed to be the food of the gods containing nearly everything that man needs for complete nourishment, the few elements that are missing in chocolate are found in the prune and that makes some combination.

Now I hope that this little talk on prunes goes into the Forum magazine and that many persons get acquainted with them for I know that it will have a good effect upon many of our members. As our good Brother Mathews in Chicago writes in this letter that I have before me, "I wondered why you thought your California prunes were better than others until I got some direct from California and found that they were so delicious that I could not help agreeing with all that you said and more."

Thus endeth the lesson on prunes!

On the Way to Egypt

Our members who participated in the special Initiation in Egypt in 1929 and all who have been interested in the formation of the American Rosicrucian Lodge in Egypt and the spread of its honorary members will be glad to know that once more a special representative of our organization will be on the way in January to Egypt to make the annual visit to the Temple of Luxor where the American Lodge was formed and initiated, and to renew our pledges and obligations to the officers of the organization in Egypt while standing in the shadows of the Pyramid and within the sacred hall of the Temple at Luxor.

This special representative will leave New York on January 6 and will visit the various places covered by us in our preliminaries for the Initiation, and will reach Egypt on January 29 and will be in Luxor and at Cairo on the 30th and 31st of January. All of our members of the Amenhotep Lodge formed in Egypt under the sponsorship of the Rosicrucians of that country should keep this in mind and send thoughts of attunement and peace and reverence and devotion to this representative in Egypt on these two days.

It will also interest our members to know that in the city of Cairo the Grand Secretary of the Order in Egypt and some of the other officers there have established a Rosicrucian Bureau for American visitors. In this Bureau some of our literature and books and magazines are maintained, and there is a small Temple maintained there also which they have dedicated to the Emperor of the American Order in honor of his visit to their country and the Initiation which was conducted there under their sponsorship. This small Temple affords an opportunity for our American members to sit in peace and comfort and quiet and meditation during the visit, and at the same time, the representatives put them in contact with other members of the Egyptian organization and assist them in their sight-seeing.

The representative who is making this trip this year will bring back to us many valuable antiques for our Museum, not only from Palestine and Egypt, but from India and many other countries which will be visited on this special trip. This will be the third annual special visit to the land of Egypt to renew our pledges and devotion since the original initiation took place on February 14, 1929.

The Curing of Cancer

It seems rather strange that lately we have had more inquiries in our Welfare Department about the curing of cancer than about any other of the many classified physical conditions. This does not

indicate that there is an increase of this disease or that more people are suffering from it, but rather that more people who have it or believe they have it are becoming hopeful of being cured and are seeking to know about the possible cures. Of course, I realize that this is due to the fact that within the past year there has been considerable publicity about new discoveries being made in the cure of cancer and that a great many of our members look to us to keep them informed in regard to such matters.

Some of the announced cures, especially those that were announced on the Pacific Coast, were probably prematurely announced, but I do not believe that the scientists working on their new discovery were prepared to have their new system exploited or put into general practice. I know also that their system has been condemned by the orthodox medical schools and by some medical men, but this does not mean anything to us at all, for our Rosicrucian records are filled with historical data showing that in the past centuries the orthodox medical schools have condemned a great many things that have eventually proved to be correct and useful, and it is a fact that these same orthodox medical schools are today using some methods and some systems and some processes of cure that they rejected and condemned years ago, and which they have also reluctantly adopted because the public discovered that the cures were good and useful and wanted them. Therefore, the mere fact that orthodox medicine or some scientists condemn a system of healing or curing today, does not mean that the populace should abandon it and cast it aside. Tomorrow these same medical men may be using that system by being forced to use it because the public has found out about it and knows that it is good.

Cancer has always been a serious problem with medical men, and they have had great difficulty in finding a cure for it. Their problem has been to find a cure that was consistent with all their other practices. If they had been seeking a cure regardless of how the cure was made, they probably would have found a cure long ago, but you must remember that medical men of the orthodox school are not allowed to go outside of certain prescribed limits in searching for any cure. They either have to find it in their own laboratory in their own way and find a system that is consistent with their teachings and their beliefs, or they immediately classify it as unscientific or unreliable.

The Rosicrucians have known a great deal about cancer for many years and know, for instance, that the so-called heart or core and roots of cancer are imaginary things. Of course, there is a heart or what might be called a core in the center of every diseased area, but it is not anything like medical men have described in connec-

tion with cancer. The so-called roots are not roots at all but something that we are not going to take the time to explain here because of the involved scientific and technical language, and the idea that in curing cancer this core and each one of the roots must be cut out is not correct, for there are various ways of curing cancer without going to this extreme. Some surgery may be necessary in some cases, and in other cases no surgery is necessary to make a cure in a painless and proper manner. In the southern part of California several Rosicrucians, including broad-minded ones, who are members of our organization, and several broad-minded medical men are working on a cancer cure that is proving very successful in the hundreds of test cases made, and some day we will have more to say about this when we can say it very definitely. Naturally it is a method that the orthodox medical people will not approve because we have refused to reveal to them the principles involved and how the cure is made.

On the other hand, I learned from a reliable source that there is a sanatorium in Minneapolis that is doing remarkable work in the cure of cancer in all of its stages. Undoubtedly, the physicians and medical persons connected with this sanatorium are not approved by the medical fraternity although they may have forced recognition through the wonderful work they are accomplishing. The sanatorium has been in operation since 1910, and treats not only cancers, but tumors. I have heard of remarkable results and seen photographs of persons before and after treatment, and it is astonishing how they have removed cancer from various parts of the body and even from the face, and restored new flesh without leaving the body horribly disfigured. If anyone of our members is interested in what this sanatorium is doing, I would recommend that you write to Dr. Boyd Williams, care of The Williams Sanatorium, Inc., Hudson Wisconsin, and tell him that you are a member of the Rosicrucian Brotherhood and that you would like to have one of his beautiful books telling the story of the cure of cancer and showing examples of their work. This book will be sent to you by mail without any cost or obligation. Do not write for this book if you are not seriously interested or if you do not know someone who could be helped by reading it, for such books must be costly, and there is no use in wasting this man's good literature. Dr. Williams is not connected with our organization or is anyone else at the sanatorium. We have no interest in the work of that institution except to speak of it as an institution that is helping to relieve some of man's suffering and to carry on a constructive work, and we are always pleased to speak of

such things wherever we find good work being done. This is my only reason for bringing this matter before the Order and for stating it so definitely that it will probably appear in our Forum magazine and be of help to all.

Mystical Chain-Letters

One of our good members wants to know what we think about so-called "Chain-letters." If my personal opinion as an individual were being asked I would certainly say they are confounded nuisances. I think that I receive ten or fifteen of them every week, not only from some of our newer members, but from strangers and when there is postage enclosed, I have to return the postage and I always have to read the letter through that accompanies the regular chain-letter in order to be sure that there is nothing else of importance in the communication, and even though these letters eventually find their way into my waste basket, they nevertheless take my time and thought unnecessarily and unproductively. So many persons receive these chain-letters and are requested to send them on to somebody else and they simply cease hold of the name and address of any prominent person as the next victim.

And what are these letters all about? In the first place, nearly everyone of them purports to be a prayer or a good-luck formula accompanied by either a veiled or very definite threat that unless three, five or seven copies of the prayer are made and sent to as many different persons, some terrible disaster will befall the person who has received the chain-letter.

Now I must be very anxious for bad-luck punishment because I think in the past twenty-five years I have ignored at least a thousand of these chain-letters, prayers and threats, and have thrown them into my waste basket. I have as little hesitancy in taking one of those mysterious threats and direful communications and tearing it up into a dozen pieces and throwing it away as I have of throwing away the average letter which I have just received and answered. I do not know that anything direful has happened to me in the past twenty years that would not have happened had I wasted my time and energy in my sending these annoying letters to other persons to be annoyed in the same way; and that should answer the question as to whether there is any real power back of the threat that is contained in these things.

As to any good coming from these prayers and chain-letters, I am sure that all of you will agree with me that the only good in them is the good that each one will make himself believe exists in them and put there in an artificial way. If I take

this glass paperweight that lies before me here on the table and look upon it as a good-luck charm and endow it or ensconce it with some magical power which I will hereafter respect and worship, then the glass paperweight will have just that which I have given to it and nothing more. If I get so that I am afraid to touch it for fear that I may break it, and I will not look at it with a frown but always smile, and not allow anyone else to dust it off or handle it, I will soon make of it a sacred fetish or talisman. In doing this, I may receive in return from it some power or imaginary power that will be helpful to me. I may carry it in my pocket, and every time I am in a traffic jam and afraid of being crushed between some other automobiles, I may put my hand in my pocket and take hold of this paperweight and pray that it will protect me, and with confidence in the paperweight and its power, I may proceed on my way with a well-balanced, tranquil and peaceful mind, and thus avoid making some traffic mistake. After coming out of the traffic jam, I would naturally give credit to the paperweight and not to my mind. If I became ill, I would take the paperweight and rub it around on top of my solar plexus and lay it under my head on my pillow and believe that its magical powers would draw away the illness. With this belief I will immediately turn my thoughts toward peace and health and strength, and get well. After I was well, I would give all credit to the paperweight instead of to the fact that I had abandoned all thoughts of illness and had turned my thoughts to health and thereby brought about the condition of health.

If you happen to be one of those peculiar types of minds that has faith in the magic or weird power of some man-made thing, and you are fearful of a chain-letter that threatens dire consequences, I think the best thing for you to do is to use some other magic to overcome the magic power of the letter. I would suggest that you take two grains of ordinary table salt and place them on the thirteenth feather of the left wing of a sparrow that is just two years old, and then place this little feather with the salt on it cross-wise on a match stick and place the two things, match stick and feather, on the upper outside window ledge of a window that faces the east. Do this at sunrise on the morning after you receive the chain-letter and be sure that you use a ladder that has thirteen rungs in it, and carry a four-leaf clover in your left hand as you ascend the ladder. On your way down, place the four-leaf clover on the top of your head and be sure that when you step on the ground again, you step with your left foot first to the ground. Then take down the ladder and lay it flat on the ground so that it is pointing north and south. Then go into the

house and go to the first mirror that you pass on your left-hand side and stand squarely in front of it with your heels together and your toes separated; look squarely into your own eyes and in a serious manner say, "Boo, what a fool I am!" This little secret formula of mine is not copyrighted, and you can pass it on to others and I am sure that hereafter no one will be afraid of the threats in any of the chain-letters that he may receive.

Solving Mysteries

Here is a very interesting matter for our attention at this time. I think that about every few days we receive a letter from somebody asking whether we can appeal to the Cosmic or whether Cosmic methods can be used to solve some mystery. We use Cosmic methods in helping individuals in many ways in solving the mysteries of their personal affairs, but there is a very definite limit to what we are permitted to do in this regard.

Here, for instance, is a letter from one of our Sisters in Canada calling our attention to the fact that recently there was a murder in Medicine Hat, Alberta, and that after every means of investigation the crime is still an unsolved mystery. She writes and asks whether we can use any Cosmic method to determine who committed the murder and then inform the police of Medicine Hat and help them to catch the criminal. Now it so happens that the Cosmic is not interested in this sort of mysteries and in solving it, and we have found through hundreds of experiments that we cannot get any reliable information from the Cosmic in connection with such cases except in few rare instances when some other purpose is served.

Viewing the thing from the Cosmic point of view, we see at once that the Cosmic is not interested in helping the police or detectives or anyone else here on earth catch a criminal for wrong doing except to use such ways and methods as will impress him with the lesson that should be learned. We can be quite sure that the Cosmic is not going to help us here on earth to catch a criminal and put him into jail and make him suffer merely for the sake of vengeance or punishing him as a form of adjustment for his crime. In the second place, the Cosmic does not believe in the man-made doctrine of an eye for an eye and a tooth for a tooth or in capital punishment. Not one of us has any right to judge a person, or to torture a person, or to take the life of a person because of any act he has committed. The Cosmic insists that its law and God have the only authority and permission to make adjustments in the lives of any persons for the wrong they have done. This being

so, we can see quite readily that the Cosmic would not reveal to any of us where one person is in hiding so that we can go and take him out of his hiding place and torture him, or punish him, or take his life, or do anything else of that kind.

That is why any appeal to the Cosmic for information of this kind is seldom answered. The Cosmic will take care of this criminal that committed the crime in Medicine Hat and will see that the criminal makes proper adjustments some time, somewhere, independent of anything that the police may do. The Cosmic's work is wholly constructive and not destructive, and we cannot ask its assistance in any method that is destructive. This is why we have decided never to take such cases into the Temple for Cosmic consideration. I hope that all of you will understand this point and think of it in connection with any other problems that arise in which members think that we should appeal immediately to the Cosmic for help in solving what appears to be important mysteries.

A Strange Experience

Continuing our thought about the relationship of the brain to psychic experiences as just stated, I want to bring to your attention another unusual experience that one of our Sisters in Milwaukee has asked about, and it really is of interest to our members everywhere.

It pertains to an article by Will Irwin in a recent issue of Scribner's magazine in which he relates that he was a newspaper man living in New York at the time of the San Francisco Earthquake in 1906. The shock from the news affected him because his family was living in that city three thousands miles away and he could not get to them, and daily accounts of the conditions in the stricken city caused him to go into some peculiar mental state which lasted for four days during which he wrote for one hundred hours the exact details of what was occurring in San Francisco with perfect accuracy.

In the first place, we must understand that Mr. Irwin had lived in San Francisco and was thoroughly familiar with the city, which he admits to be correct. The names of all its streets, public parks, important buildings, daily activities, etc., were thoroughly familiar to him and registered in his complete and perfect memory of the subjective mind. The shock of the news and the fright concerning his loved ones, undoubtedly, affected his objective brain and consciousness the same as might a blow on the head or falling and injuring the head. The result was that he was instantly thrown into an almost perfect subjective state, and in this state it was easy for him to delve into the memory storehouse and extract the name of any

street or building or personality at will. Likewise, being in the subjective state, he was more or less in attunement with the Cosmic and was receiving from the Cosmic pictures and impressions of what was taking place in the distant city. With the combination of impressions coming from the Cosmic and the ability to delve into the memory storehouse for additional names and facts to put into the stories he was writing, we find that Mr. Irwin was well qualified during those four days to write good accounts of the San Francisco conditions. The fact that he felt no fatigue after one hundred hours of writing further proves that he was in a subjective condition more than an objective. Very often persons who are injured by a blow on the head or otherwise are thrown into a similar condition, and their rambling talk plainly indicates that they are delving into the memory storehouse and grabbing at unconnected facts and revealing them in an unassociated manner.

During the earthquake itself there were many strange occurrences in California, for not only did many persons suffer a complete lapse of objective rationalism and become wholly subjective so that they even forgot their names and addresses and the names of their loved ones, but other peculiar psychic conditions came upon some of them as the result of the strange magnetic conditions that always accompany an earthquake. You must remember that an earthquake is not wholly a physical condition. Scientists may talk about the fact that underneath the earth some of the underground mountains of stone or granite shift or slide and thereby cause a shifting of the earth's surface above, but there is some other reason which makes the shifting of the stone, and this other condition is often a magnetic or electrical one that affects the auras and psychic conditions of human beings who are highly attuned.

Some highly developed psychic persons were thrown into a deep psychic state just before the earthquake was manifest and stayed in this state for two or three weeks during which time they wrote marvelous things or painted wonderful pictures or played unusual music. I know of several cases where persons were thrown into strange psychic states which lasted for many years, and during this time were able to speak two or three foreign languages which they were never able to speak before the morning of the earthquake. On the other hand, some people were affected in such a way that they not only forgot their names and personalities, but forgot what kind of businesses they worked at and forgot some of the languages they knew or some of the arts that they knew.

The strange Cosmic cause of earthquakes has never been thoroughly investigated nor has the relationship of this Cosmic cause with psychic conditions in man been thoroughly investigated. Here

is an opportunity for some of our advanced members to delve deeply into this subject and at a future time give us some interesting facts.

Strange Cosmic Demonstration

I have been reluctant many times in bringing before you or before the members of the assembly any of the unusual experiences that are constantly presented in our letters of report from members, because of the fact that these experiences would appear in the Forum magazine and would bring many letters to us asking for explanations, and the "how" and "why," and we would simply add to our voluminous correspondence without any real benefit to anyone.

However, I now feel that we really should touch upon some of these experiences and rely upon the fairness and kindness of our members generally not to have an avalanche of unnecessary correspondence about them if they appear in the Forum magazine.

For instance, here is our good Brother Burbank, a physician living in a midwestern State, who reports this unusual demonstration. He began his letter by saying that he never writes for any information unless it is something that he is sure he will not find in the lectures or will not find in the next few lectures coming to him. He says he was just emerging from his treatment room into his reception room after having given a treatment to a patient. He paused to speak to a very dear friend who was standing in the reception room and the patient who had just been treated reached into his pocket and took from it several bills with which to pay for the treatment he had received.

"He thumbed the bills several times to be sure that there were just two one-dollar bills in his hand and my friend standing nearby noticed how the man thumbed the bills to make sure that there were only two. Then the patient passed the bills over to me and I took them and held them folded in my one hand while I thanked the patient and then as I went to take the bills out of my hands I found that there were three, each of them widely separated and in no wise sticking together. In fact the three bills were separated about like you would spread playing cards apart.

"Thinking that the patient had been mistaken in his counting I handed back one of the extra bills to him much to his great surprise and the surprise of my friend who had noticed the whole procedure and turning around to place the remaining two one-dollar bills in the cash box, I noticed the same thing had taken place again and instead of two one-dollar bills I again had three one-dollar bills spread apart like playing cards and folded.

"Once more I returned the extra dollar bill to the patient much to his surprise and put the remainder in my cash box. Now I would like to know whether this was a Cosmic test of my honesty or what and how was this strange thing produced?"

I am glad to see that none of you are smiling about this matter for it is very serious and, of course, to most of you not unusual, except that it deals with money being paid by a patient and being paid back to the patient. As the Cosmic produces material things at unusual times there is nothing new about this nor even surprising to most of us.

I agree with the understanding that the Cosmic seldom produces money but I have seen it produce gold and pearls and diamonds and other rare minerals and flowers, perfumes, incense, a piece of wonderful chocolate and many other material things. The Cosmic seldom takes money into consideration and very seldom has anything to do with it. In this particular case you will notice that when the entire transaction was over and the patient went on his way the physician had his two dollars for his treatment and the patient still had two dollars in his hand and both the patient and the doctor had been benefited and the Cosmic had paid the bill. Just why the Cosmic did this thing I cannot explain. I doubt whether it was a test of the physician's honesty, because certainly no Rosicrucian or mystic worthy of having such a demonstration performed or worthy of being witness to such a spiritual manifestation would be guilty of dishonesty. There were three persons who witnessed this unusual demonstration, and one of them or all of them were being given a "sign" by the Cosmic of its power for some reason which will probably manifest itself in the lives of these three persons, or one of them, sooner or later.

How the Cosmic produced the money is something that I cannot describe in all of its details and may not talk about as freely as I would like to. However, since every bit of the bill or money was composed of earthly matter which in turn was composed of electrons, and electrons are composed of vibrations of certain high rates, it is easy to understand that just as the bill could be reduced to electronic vibrations so electronic vibrations in the room could be brought together in the proper rate and grouping to instantly form a dollar bill or anything else. The Cosmic mind acted as a crucible and as various instrumentalities or instruments for doing in an instant what many minds require hours to do in making a dollar bill from printing plates.

As I have said, I have seen many wonderful things instantly created by the Cosmic, and I know that many of us have seen the same thing occur. There are some of you here who recall the

wonderful demonstration of a temple floor covered with fresh violets in a fraction of a second, and how all who were present in that highly spiritual meeting gathered up violets and kept some of them for souvenirs. There are others of the highest members who remember eating some chocolate that was produced in an empty hollow space instantly and which each sampled and found to be the most perfect specimen of chocolate ever made. But these demonstrations are of the past. As new ones occur from time to time and we have a record of them I think that we should speak about them here and let all of us become familiar with them so that we can comment on them to other members.

Now I hope that if this appears in the Rosicrucian Forum that no member or reader or friend of our member or readers will write to us and ask us to please tell them how they can duplicate the process of getting fees from patients and having the fees double in amount while they hold the money in their hands, or how similar demonstrations can be brought about. I cannot tell you how you can cause the Cosmic to do these things except when it wants to do them of its own free will. Any attempt on our part to urge the Cosmic or force the Cosmic to make such a demonstration for our special needs or special purposes would fail, while, on the other hand, the Cosmic will do other things which it believes are better for us than the mere production of a few bills in such an instance as this.

Cosmic Illumination

Another question presented by a very deep student of our work probably for the purpose of bringing some of our principles into discussion is this: "Is a contact with Cosmic illumination similar to a contact with the Cathedral of the Soul?"

In answer to this question I would like to say that Cosmic illumination may come at any time, anywhere, unannounced and unsolicited or unsought. Contacts with the Cathedral of the Soul, however, are generally prearranged or pre-determined and are definite in nature in so much as they pertain to the activities of the Cathedral and not to universal activities.

On the other hand Cosmic illumination is so broad a term and so broad a thing in itself that it is very difficult to describe what one may mean by such illumination. The development of Cosmic consciousness is something that proceeds naturally and gradually within the being of every student and adept of the mystical and metaphysical principles. Most of us are unaware of our Cosmic development until some definite manifestation takes place and even then such a manifestation may not be a true index to the degree of development that has already taken place. For instance, a student of

two or three years may have his first great Cosmic contact wherein some brief and simple experience is realized giving him some important knowledge or wisdom dealing with some small or passing incident of his daily life. To judge the extent of his Cosmic development by the nature of this simple contact and experience would be wrong because he might be very greatly developed and yet the manifestation that has just occurred or the experience he has just had might be a simple one solely because it was necessary to have this experience to meet some conditions with which he was dealing.

In other words it would be equivalent to a person going to a great attorney for some advice and merely asking the attorney whether he should sign his name to a document in ink or lead pencil. To judge of the seriousness of the problem that confronted the inquirer by the simpleness of his question to the attorney would be unfair inasmuch as millions of dollars or years of life interests might be involved upon the simple question asked. On the other hand to judge that the inquirer did not have a great degree of business development of training because of the child-like question he asked would be unfair also for the person might be involved in great business problems and yet have this one simple matter at hand for the moment which took precedence above everything else.

As I have just explained it is customary for Cosmic illumination or Cosmic contact to come about in unexpected ways and at unexpected times. Of course, we may safely say that all such contacts may be made when we are more or less relaxed or more or less receptive but they may come while we are seemingly busily occupied in thinking or doing things and when we are not really trying to make any contact. Certainly Cosmic contact and Cosmic illumination comes to us only when we need it and does not come as a mere demonstration of what the Cosmic can do. It is a serious matter with the Cosmic and we must be involved in some serious problems or in some serious stage of development to have the Cosmic manifest itself by illuminating our mind and consciousness with its wisdom and power.

On the other hand we may contact the Cathedral of the Soul whenever we wish it and in regard to any matter that is of interest to us. While it is still a Cosmic contact it is a contact of a limited nature and, therefore, more easily and simply made than the general contact with the entire consciousness of the Cosmic. These are the principal differences between the two forms of contact and I hope it will help all our members to understand the distinction.

About Ourselves

Here is a question that may interest a good many, and that is the only reason why I am bringing it before you at this time. Usually, we do not want to take our time to discuss questions of history or other matters concerning ourselves or our organization when such time could be used more profitably in the discussion of helpful principles. But more than one member has brought this matter to our attention in the past month, especially in connection with the writing of newspaper and magazine articles to appear in various publications.

The matter really hinges around the point as to whether the Rosicrucian organization has had an unbroken history in the past. There is some mystery connected with this, we must admit, for there has been some lack of explicit knowledge regarding the 108-year periods of activity and silence, alternating throughout the various centuries. Therefore, so far as the actual physical organization of the Rosicrucian fraternity is concerned, one may say that it has not had an unbroken existence or that its existence has been continuous in each country throughout the past centuries. But when we speak of the Rosicrucian fraternity in a general and broad sense, including its psychic or Cosmic, as well as its earthly activities, we can say that the fraternity has never ceased to function through its Masters and workers, visible and invisible. In other words, the spirit of the Rosicrucian work has never ceased to function, and has had an unbroken existence from ancient times, while its physical body has been active for periods and inactive for periods just like the physical body of man is physically active for certain periods here on earth and then inactive while his spirit carries on, awaiting the time to be active again in another physical body in another period on earth.

Those members who have not read the history of the fraternity as published in various ancient records and books and in some of our own modern books have held a belief that the physical organization has had an unbroken existence, and they write to ask whether our statement that we are "perpetuating the original fraternity" means that we are continuing here in America the original ancient organization without there having been any break in its historical, earthly existence. They confuse the real meaning of the word "perpetuating" with the word "continuing." The dictionary plainly indicates that the words "perpetuating" or "perpetual" refer to the constant reviving or renewing of something. It does not imply that it is an unbroken continuance of anything. We often read in newspaper or magazine

articles the statement that in these modern times an organization has been formed or a group of persons have come together to "perpetuate" some ancient or Middle Age activity, or to "perpetuate" the spirit of some movement that had ceased to function. It does not mean, in such a case, that these people are continuing a movement that had ceased to function. It does not mean, in such a case, that these people are continuing a movement or an activity that has been functioning with unbroken activity throughout all the years.

The AMORC, today, in North America at last, is the renewal and revival of the ancient Rosicrucian activities in this country after a 108-year period of inactivity and is a perpetuation of the ancient spirit of the old Rosicrucian ideals and teachings. The organization consists of men and women bound together to preserve, promote, and perpetuate the ancient Rosicrucian principles. Most certainly any one who has read our literature and our books dealing with the history of the Rosicrucian Order cannot believe that we are continuing the unbroken existence of the organization inasmuch as our literature and historical books definitely state that the organization has had its periods of inactivity, has broken its continuity of earthly activity in practically every country and has had its inactive, silent periods in this country, and therefore, we could not be continuing an unbroken or disconnected activity of the Brotherhood in this country or in any part of the world.

Recently there was formed, somewhere in the East, an association of men who are engravers on wood or articles of wood blocks, and they came together to form themselves into a new guild or craft of wood engravers for the avowed purpose of "perpetuating the ancient woodcut craft of the Middle Ages." Certainly, no one reading that statement would believe that they meant that they were continuing the ancient craft or system of wood engravers without there having been any break in the historical continuity of such a craft. In a legal sense, a perpetual complaint or a perpetual charge is not one that is absolutely continuous and unbroken, for then it would be called continuous instead of perpetual, but a perpetual complaint is one that renews itself at the end of certain periods, when it becomes automatically inactive, and must be revived or started again. The continuance of these revivals in a steady and systematic way constitutes a definite continuity but it does not set forth any idea of an unbroken continuance.

Of course, there is little reason for going so deeply into this matter except to answer these questions once and for all, inasmuch as our literature makes it properly plain that so far as the organization in America, is concerned, it is now

in its second period of activity, perpetuating its first period which was from 1693 to 1801, followed by a period of 108 years of inactivity ending in 1909. Furthermore, it is not through the operations of a physical organization in the form of lodges and groups that we perpetuate the spirit and principles of Rosicrucianism but by our works and our deeds, and in this I am happy to say our thousands of loyal and devoted Brothers and Sisters in North America are truly perpetuating the ancient and original ideals and principles revised and modified throughout the different periods of the past and adapted in the present period to the needs of the advancing consciousness of the people of the Western World, as distinguished from the consciousness of the people in past centuries whose requirements and understandings were greatly different. The fundamental ideals of Rosicrucianism live forever and may be applicable to any age and any stage of human evolution, but the presentation, interpretation and application of those principles have been revised and modified from century to century; and today we find them in their most evolved form in the new teachings and newer system used by the AMORC or similar modern branches of the organization in other lands.

Reincarnation of Sex

This morning we have a letter from a new reader of the Forum Magazine who has missed a great many of the early numbers and now writes and says that she is surprised to find that for many months she has been missing a great deal by not having the Forum and she considers it a mine of valuable information. Naturally, the good Sister asks some questions that I believe have already been covered in earlier discourses and perhaps others of our members have similar questions in their mind so we will consider them for a few minutes.

One thing that this Sister said in her letter is typical of what is said by nearly all who read our Forum magazine. She says that when reading it, it seems more like a conversation than a lecture. This is because the matter contained in the Forum Magazine is taken from dictation instead of being prepared in the form of a composition written by hand. In other words, the matter that appears in the Forum Magazine is taken down just as it is spoken in a conversational style during our Forum sessions. Therefore, there is no attempt at literary composition nor any attempt to put in all of the niceties of expression that is possible when composing matter by hand. There is no attempt made to make the Forum Magazine a literary production and all that we are concerned about in our talks here or in what is taken down for the

Forum Magazine is to see that the matter of the subject is presented clearly and the problems solved. I want each reader of the Forum Magazine to feel that he is sitting here in the Temple listening to the Forum discussions and is a part of the Forum itself.

Now we will welcome this new member into the Forum and answer her questions. The first one is, "If a human being is incarnated in a male body will he always incarnate as a male or will there be an occasional change to a female body?"

I think something is said upon this subject in the book called, "Mansions of the Soul," dealing with the subject of reincarnation. However, let us go over the point again here and comment on the fact that the real part of man is soul and personality and is sexless and there is no reason why this sexless soul should continue wearing an outer mark of one sex or the other indefinitely, except as this outer cloak may serve some purpose. If a person who has incarnated a number of times as a male and is accomplishing good work as a male here on earth should suddenly require some experience as a female in order to learn some lessons, then he will probably incarnate as a female in his next incarnation. If he learns the necessary lessons through such a change of outer nature he may continue as a male again or remains as a female for a number of incarnations.

The ideal soul nature is one that can be sympathetically attuned to either male or female emotions and can understand the male or female point of view in life. There must be a blending of both of these natures in the normal human being in order that the soul may evolve and perfect itself. We find many persons incarnated as males who have either a belittling or a completely false understanding of a woman's place in life and such persons are sure to incarnate as a woman some time in order to learn the mistakes of their judgment. On the other hand, there are women who have a wholly erroneous conception of the masculine nature and some time they probably will incarnate as males in order to have this error corrected.

Superiority of Sex

The next question asked by our Sister is whether there is any Cosmic reason why man has always felt superior to woman and whether man really represents a high state of development.

Now this question assumes that all men have always felt superior to woman and I cannot agree with that assumption. Even in the world today there are various tribes and nations of people where the men not only do not feel that they are the superior sex but if they attempted to feel that way they probably would have their heads cut off

by the females very quickly. On the other hand, if we go back into antiquity we will find that there was a long period of time when man was not considered the stronger or more superior of the two sexes and he dared not make the slightest attempt to demonstrate that he thought he was. There was a period in the evolution of man when his brute strength was the dominating factor of human civilization and when he thought that might was right. That same early condition manifests itself in a later cycle when man developed that fantastic glorification of himself called "knight-hood" and when he thought that with his strength and his armour he not only had the power but the right to seize anything and everybody, including beautiful women whom he lifted upon his horse and took off to his castle. That egotistical point of view of man was fostered by the admiration of women who liked to adore such strong and brave men who were wild and bad enough to steal whatever they thought they liked and women were responsible for the continued development of man's personal aggrandisement during that long period of knight-hood. That same condition has broken out again in the present day form of admiration for the "cave man," so-called, and there are millions of women today who like to make themselves appear to be clinging vines in the hands of a powerful man.

But there were cycles in between or periods in between these cycles when man had to do everything within his power to attract any attention to himself because of woman's demonstration of superiority. We can easily trace in history when man adorned himself more gloriously than woman and arrayed himself in fancy costumes, fancy silks and satins in the stage settings of Europe. These were the days when man strutted around more like a peacock than a human being. I don't blame you for smiling when you think of a great, big, overgrown and overweight, ugly looking man, unshaven and unkempt, but adorning himself with long flowing robes covered with feathers and beads and trying to make himself attractive to the women by his physical appearance. He probably was as attractive looking and as decorous as a dressed up bull in a china shop.

To answer the question however, I wish to say that there is no reason for man to feel that he is a superior creature so far as sex is concerned. As I have stated above, the real part of man or woman is sexless. The mere fact that man's soul has been given a stronger physical body in order that he may do certain things with greater ease and greater success should not inflate him at all because women with their more graceful bodies and with their high development of intuition and other faculties are able to do things which men cannot do, and they have just as much right to look upon

themselves as superior to the males as any male has to think that he is superior. Man may boast of all the wonderful things that he is able to accomplish, but when he is able to do any one thing one tenth as great as bearing a child then he will have some justification in thinking that he is a somebody as compared to the rest of the human beings.

Showing the Forum to Others

Another question asked by this Sister is whether the Forum Magazine may be shown to other members of the family who are not members of the Order. The Forum Magazine is intended to be essentially a private magazine for the members of the Rosicrucian Order. However, as with our teachings and everything else we have, we want our members to share some of the good points and some of the benefits with others when this will help others. If there is some special article in the Forum Magazine that will help anyone of the members of the family we want the readers of the Forum to pass that matter along. But we do not want the Forum Magazine to be circulated generally among strangers nor should it be circulated among other members for that matter.

In many communities one member has attempted to make his Forum Magazine helpful to a half dozen members who had not subscribed to it. That is a nice thing to do in a way but it leads to disaster in most cases for inevitably the subscriber writes to us and says that his Forum Magazine has become worn out and torn or misplaced and he wants another copy in order to keep his files or his collection complete.

We have very few copies of the Forum left over each month and by the third or fourth month there are none left and so the Brother or Sister who has loaned a copy for general circulation among other members finds that he is short a copy for himself. It is better that all members have copies of their own and preserve them for already there is a large premium on the first issue of this magazine and while I know that none of our members are saving these magazines purely for the commercial value attached to them still the fact that sets of the magazine or individual copies are badly wanted by others who will gladly pay for them is sufficient reason for every reader taking good care of his copies. Today, some of the earliest copies of our first magazine called, "The American Rosae Crucis," are worth five dollars a copy. This is because some libraries and some individuals want these copies to complete their files and such copies would have a wider reading and wider circulation if they could be secured. The day is coming when there will be groups or

lodges of our organization who will pay large prices to get a complete set of the first year of the Forum Magazine and for the sake of those in the future who would want to read them every member should preserve his copies to the best of his ability. Loaning them to members and having them worn out through careless handling is not the best way to help spread the teachings of the organization.

Enlarged Thyroid

I want to answer a question that so many of you have brought to my attention through the correspondence that you have received and through the correspondence received in our Welfare Department. It appears that in various parts of the country a great many of our members and others are complaining of a peculiar enlargement of the thyroid gland which seems to have come upon these persons within the past six months in a most unexpected manner. A great many report that they feel an enlargement in the front of their throats approximately where the so-called Adam's Apple would be, and that for two or three days this enlargement will be as big as a large walnut or a small egg, and then it will go down again for two or three days to the size of a marble or will seem to be small and located on just one side of the center of the throat instead of being precisely in the center. There does not seem to be any pain connected with this enlargement, and the only sensation is that of the consciousness of something there that was not there before, a little tightness of the neck or throat and a nervous twitching occasionally.

Examination with the fingers shows that this enlargement is fairly soft and is not painful to the touch, and in none of the cases is there any report that the tonsils or throat are affected in any way, and all in all, the whole affair is quite a mystery. In analyzing the matter we have found that our members who report this condition are in various grades of the work and some of them even are very new members who have not yet reached any of the experiments given in our lessons, and therefore, the enlargement is not due to the individual's overstraining of any of the muscles or glands of the throat, or practicing vowel sounds or anything like that.

Right close to me here among my intimates are several cases which I have observed carefully, and my own personal opinion is that this peculiar enlargement is due to some magnetic, Cosmic, or perhaps astral condition that is affecting a certain class of persons throughout the country. I do not believe it is going to be anything permanent or serious, and most certainly, it is not a cause for any minor medical or therapeutic attention.

I would like all of you to watch in your correspondence for further notations on this matter, and I would like to have our members who may read this statement in the Forum Magazine write a letter to the Research Department, care of AMORC Temple, San Jose, California, stating their experience with any condition like this and what any doctor or specialist has said about it, and stating how long it has existed, how often the enlargement reduces and then returns to a large size again, and such other details as will help us to understand it. Be sure to state whether you have ever had an operation on your throat and for what purpose, and any other similar detail. After we receive these letters and have an opportunity to classify the information, we will be glad to make further comment upon it here in the Forum and have it appear in the magazine. I would especially like to know if any of our members have found that any form of massaging, electric treatment, or any other form of treatment has been of special help. I know that our Rosicrucian methods of treatment help in keeping the enlargement at a minimum size, but we are anxious to know what other forms of treatment may help, if any have helped, and, of course, we are anxious to get at the cause of this condition.

Addressing Your Letters

I have just stated here that you should instruct persons to write to us in regard to the above matter by addressing the letter to the Research Department, care of AMORC Temple, at San Jose. I hope that you will make it plain to our members that whenever they write to any of our departments or any individual that they always include on their envelopes the words 'AMORC Temple,' or 'Rosicrucian Park,' or 'Rosicrucian Temple.' Every day in the week the post office receives letters addressed to the Welfare Department or Director of Public Welfare or some similar phrase without the words 'Rosicrucian Temple' or 'Rosicrucian Park' appearing on the envelope, but only the words 'San Jose, California.' Many of such letters go to the County Hospital, the County Charity Board, or the County Welfare, and then have to be read and analyzed before it is learned that they belong to us. I hope that our members will remember that there may be other Welfare Departments or Research Foundations or Directors of Welfare in California, or even in San Jose, besides our own, and that the name of our Temple and Rosicrucian Park should appear on all envelopes so that they may reach the proper location.

Doctors Condemn Mysticism

I wonder if one of you were at the head of a large gas heating appliance company, manufacturing a wonderful line of gas stoves for heating homes and rooms, whether you would expect me to get a good opinion of you and your business by going to a coal dealer and asking him whether you were a good business man and in a legitimate business. He would probably tell me that your business was honest enough, in a way, but that you were partially deluded and mistaken when you put so much faith in your gas stoves because, after all, there was only one real way of heating a home and that was by burning coal. And certainly I would not go to a Christian Scientist to find out whether a druggist was in a sensible business or not, nor would I go to a clergyman to find out whether an atheist was a rational being.

By the same thought we should hesitate to go to the head of a great medical organization and ask him what he thinks of mysticism and metaphysical teachings. I do not mean to say by that that every physician of every therapeutic school would give either a biased answer or an unqualified statement, but it is certainly taking a risk and a big chance in listening to the judgment of a person who is devoted to a system that is almost wholly contrary to the one inquired about. There are thousands of physicians today of every therapeutic school who not only endorse the studying of mysticism and metaphysics, but are actually engaged in it, and their number is increasing as the intelligence and broadmindedness of these physicians increase.

Therefore, when we read in recent newspapers and magazine articles that one of the famous Mayo Brothers, the eminent surgeons, has publicly expressed his opinion against the study of mysticism, occultism and metaphysics, we should not look upon the statements as emanating from a person who was expertly qualified to pass such an opinion. Of the two brothers, Dr. Charles Mayo says that he would rather die when his brain fails than to live on. I do not see that that is a very important comment to make, but it has been interpreted as being highly significant of something.

His brother, William Mayo, makes a more vigorous statement, however, and criticizes those who have what he called "addled minds." He flays all students of the psychic subjects and of mysticism and of metaphysics by stating that anyone who dabbles in these matters or investigates them or studies them is deliberately depriving himself of vision. Vision, he claims, is man's chief means of obtaining information. He says that by limiting this vision, man injures himself mentally. He then goes on to say that he has known a num-

ber of men of great promise in the medical field who during the springtime of their lives became interested in the studies of the psychic and mystical subjects, and were led into blind alleys. He says that they eventually entered into a belief in the old-fashioned, spiritualistic practices. He spoke of Sir Conan Doyle, Sir William Crookes, and Sir Oliver Lodge, as three of the world's outstanding men of science who interested themselves in psychic and mystical knowledge and became firm believers in reincarnation and similar principles. He said, however, that these men became interested in these things only in the autumn of their scientific lives when their great days were over.

Now there are a number of unfair and unkind insinuations in his statements. Granting that man's vision of the world, of its mysteries, its laws, problems, tribulations and activities, constitutes man's chief means of obtaining information, how can the inclusion of any subject tend to lessen or narrow that vision? Is it not logically true that the more a man broadens his vision, the more universal will be his attitude and the greater the amount of information he will store away in his consciousness? And is there any other subject in the world that will broaden a man's vision of life and the relation of man to the problems of life than the study of psychic matters and mysticism generally? Surely, such studies will not lead anyone into blind alleys, but into wide open highways of broad and universal contacts, making the field of knowledge broadened as wide as a vision of the horizon of the earth or world itself. To add to his words the statement that such students have become inclined to spiritualistic practices is an unfair statement, for our records show that of every thousand persons interested in the study of the real psychic and mystical principles of life, only three or four ever become interested in the so-called spiritualistic practices.

Take our own students, for instance, in the AMORC. I think that ninety-nine per cent of them never attend spiritualistic seances or become interested in spiritualistic practices or find anything interesting about so-called spiritualistic manifestations. They are students seeking knowledge, and not a group of curiosity seekers looking for something mysterious to be demonstrated to them, nor are they seekers for so-called spiritualistic phenomena such as the so-called materialism of a spirit form or the apparition of a soul disembodied, or the playing of musical instruments by invisible fingers or the speaking of spiritual messages of an inconsequential nature by an unseen spirit. To dub all students of the psychic and of pure mysticism as potential Spiritualists is simply unfair, and coming from a man of eminent fairness in other matters can be explained only by

the fact that Dr. Mayo is not familiar with what the study of pure mysticism includes, and especially what it excludes.

Furthermore, to refer to such men as Doyle, Crookes and Lodge as having become interested in mysticism only in the autumn of their lives, or in other words, in their days of dotage and mental deterioration after their useful days are done, is unkind to say the least. Has anyone in the world discovered that Doyle was less brilliant, less analytical and less masterful as a thinker at the time of his recent transition than he had been in his younger days? Were the other two eminent English scientists less capable of judging during the last years of their lives than they were in their youth? Surely, those who knew these persons well will resent such a thought, and it is both unkind and unfair to intimate that when a brilliant scientist has been materialistically inclined throughout a major part of his life and becomes convinced of the truths of mysticism and psychic law later in his life, it is an indication of a mental breakdown or mental incompetency. When would you expect an eminent scientist and investigator, student and philosopher to become thoroughly convinced of the broader and higher things of life except toward the close of an active career? Is it not more logical that after many years of research and scientific investigation, a real thinker's vision should broaden wide enough to include those things which he had previously excluded? All in all, we may look upon Dr. Mayo as a very eminent authority in surgery and medicine and an expert in many subjects, but his statements regarding the study of mysticism and occultism most certainly prove that he is not qualified to give an expert opinion in these fields; and therefore, his statements should carry no more weight than the opinion of the man on the street who snaps his fingers and says *tsh, tsh*, to any reference to the subjects of higher study.

Cathedral of the Soul Contacts

Once again we must give some thought to the Cathedral of the Soul contact methods and see if we can devise some ways and means of helping those who are a little slow in making such contacts as they feel are satisfactory.

From my own correspondence and from the correspondence that most of you receive in your various department activities, it would appear that about twenty per cent of our members are still unable to make what they consider satisfactory contacts with the Cathedral of the Soul. I imagine that fully another twenty per cent are not making contacts that are as perfect and complete as they might be. At any rate, we will be safe in saying that fifty per cent of our members are

making satisfactory contacts or contacts that, at the present time, are what we consider as fairly successful, if not entirely so. It is our duty, therefore, to try and help the other fifty per cent to improve their methods and make these contacts.

Now, I will grant you that of this remaining fifty per cent who do not make satisfactory contacts, ten per cent of them are not quite ready and are too new as members or as students to have this experience until they have had some more lessons and some more practice in concentration and Cosmic attunement. However, each day brings these members nearer to the point where they may make contact with the Cathedral far ahead of the scheduled time. You know that we are overjoyed to read in our letters occasionally the statement of some new member who has more or less, unexpectedly and unpreparedly, contacted the Cathedral during one of his simple and early mental exercises. Sometimes such a member is able to continue these contacts and repeat them, and sometimes many months pass before he is able to make a second contact of this kind.

We have discussed many methods and processes here based upon helps that our members have sent us, and most of these have been helpful to those who found it difficult to make the contact. I think that within the past month we have heard from several hundred who were unable for many months to make any contact and who have recently made it through little helps that they have received through our Forum Magazine.

If I were asked to analyze the reports of the fifty per cent who do not make the contacts and find one outstanding reason for their failure to do so, I would have to say that the outstanding one was an overamount of anxiety, resulting in a straining or stressing of the mental and physical faculties while trying to force some high degree of concentration. In other words, it is not the necessary degree of passivity and relaxation nor the resulting degree of receptivity. How to overcome this error to this tendency is the big problem, for very often in telling a member what he should not do, he becomes overanxious about this point and falls into the mistake of stressing and straining in a negative sense to avoid something rather than being passive in trying to accomplish something.

I think the one best thing that we can do in this regard is to ask those members who have been most successful in making the contact with the Cathedral to tell us briefly their best method or the easiest method they use, and from these reports compile some new instructions or helpful additional instructions to send to those who are not quite so successful in making the contacts. Therefore, I propose that we issue a call for reports along this line in order to compile a sym-

posium, and the results of this will be published in our Forum Magazine in a special article of some kind.

You Can Help in This

Therefore, following this idea just mentioned, I will ask the subscribers of the Forum to see that a call is put into the Forum Magazine asking all of those persons who have made successful contacts with the Cathedral and who can repeat these contacts easily whenever they wish to do so, to write briefly on a sheet of paper an outline of what they do when they desire to make contact with the Cathedral. They should state whether they sit down or lie down, how long they concentrate, whether they visualize the Cathedral or not, whether they take any deep breaths or hold their breath at the beginning of the concentration, how long a time elapses before they feel they have made the contact, in what sense they feel the contact, whether it be through the vibrations of strong vibrations of music or peace, and whether they see many persons or only one person, and whether they see the inside or the outside of the Cathedral, how long the contacts last and any other points that would be helpful in aiding others to make the contact.

The statements should be written very briefly in sentences of only a few words so that we can analyze them easily and quickly and they should be written on only one side of the paper and mailed to the Cathedral Symposium Editor, care of AMORC Temple, San Jose, California. Please be sure to put the words "AMORC Temple" on the envelope, as well as the other words. Do not enclose these letters with other communications, and I hope that no one will enclose money or due cards or other things with these letters so that they can be taken from the large sacks of mail and put into a basket to be read later when they have accumulated sufficiently to be properly analyzed. If there are other enclosures or any money in such letters, there will be a delay in having these things credited or read or attended to, and we want to avoid this. Therefore, include the Symposium letter with absolutely no other subject but this Symposium matter. Will you please make that perfectly plain, for I would like to see that our members understand it thoroughly and do not mix two or three letters or separate sheets in one envelope addressed to the Editor of the Symposium. These letters should be written and mailed at once or within a week or so after the Forum Magazine containing this announcement reaches our members so that we will have the answers coming quickly, and perhaps have time enough to put the result of the Symposium in the very next issue of the Forum.

Writing Letters

What I have just said about the proper way to send the Symposium letters reminds me of one of the most expensive problems we have in the purely clerical matters at headquarters. This is in segregating and separating the various communications that our members send to us. Every day we receive letters that ask us to send a *telegraphic* reply or an Air Mail reply because some legal matter is going to come up in court or some decision has to be made on a certain day, or someone is ill, or some scientific or mechanical subject is being held up until our answer arrives, etc. It is unfortunate that in a large percentage of cases these important and serious letters reach my desk or your desk, either on the very day when the matter is to be attended to or one or two days afterwards. When we come to look into the matter, we find that the delay was due to the fact that the member enclosed the important communication along with some other letter, or with his dues, or with something that pertained to some other department, necessitating the letter passing through two or three departments before it reached the final one for prompt attention.

If our members will realize that a letter containing any money, whether it is a check, a money order, cash or money of any other form, must go first of all through the Bookkeeping Department and Recording Department before it can go to any officer or clerk to be answered, they will realize that such letters are more or less delayed in being given prompt attention. A letter containing money cannot be distributed by clerks and employees to various departments with the money remaining in the envelope or attached to the letter. Remittances of money would soon be lost in such a system, and constant error would result.

When the bonded clerks in the Mailing Department open the letter with a machine that cuts off part of the edge of the envelope for rapid inspection or when the letter passes over the special light that gives an X-ray view of the contents, every envelope that shows it has money in it is dropped into the slot of a very large receptacle and kept under lock and key until the clerks from the Recording Department and Bookkeeping Department extract them every hour and open them and properly credit the amount of money enclosed, and make out certain information sheets to be distributed to various departments. If the money enclosed is for back numbers of the magazine, an information sales sheet is made out and sent to the Magazine Shipping Department; if the money is for dues, a slip is made out and sent to the Recording Department; if the money is for a subscription, a slip is made out and sent to the proper

department; if the money is for books, another sales slip is made out and sent to the Supply Department; if the money is a donation or for some other purpose, a different slip is made out. Such accurate recording and care for every remittance is a slow process, and if in the envelope with the money there is a letter explaining what the member wants for the money, and at the same time, asking some important question, the important question cannot be answered or sent to any department to be answered until after the Recording Department and Bookkeeping Department are through with the entire letter.

The best way for our members to do in the case of any emergency where they want immediate information on any important matter that is coming up within a few days, is to write a separate letter regarding that matter and send it by Air Mail, directed to the Supreme Secretary or one of the departments, and send any remittances for dues or books or other things in a separate letter. Of course, if the matter you are writing about is merely a question pertaining to the teachings or deals with the reports of your activities and there is nothing about it that requires an immediate answer within two or three days, then the matter may be left in the same envelope with the remittance.

A second error made by most of our members and which delays prompt answers from being sent as quickly as possible, is the leaving off of the key letters after their names. Many letters are laid aside to be answered the next day or two days later merely because when the time comes for them to be answered, the chief of one of the departments finds that the letter has no key on it whereby the officer can determine what grade or what branch of the work the member is in, as a guide in answering the communication. If your key or your membership card is N. P., or N. N., or any similar classification, it should always be written after your name on every letter that you write. These key letters are classification guides to your place in the organization. It tells at once what branch of the work you are in and approximately where we can find your previous correspondence or records in the quickest possible time. Even in sending your dues or an order for any material, you can save a great deal of time for us and for yourself by always putting your key letters after your name.

And when you are asked to write separate letters as commenting upon this or that or the other thing, or dealing with the Symposium of the Cathedral, as mentioned above, do not put other letters or other communications in the same envelope. I am stating this very distinctly so that our secretaries will make a note of it and publish

it in the Forum as helpful information to the members.

And please tell all of our members that one of the important things in their letters is their names, and not to sign them with all the fancy scrawls and curls and dashes that they may use in signing a check or some other paper, for unless we can read the name and read it clearly, we cannot answer the letter. You know how many hundreds of letters are accumulating downstairs in our files that are important and often have money in them but signed with such a rapid signature that we cannot tell who wrote the letter and cannot credit the dues or send the merchandise or answer the letter. It often makes us smile to see how a member will sit down and spend a half hour writing us a long and important letter, carefully dotting every 'i' and underscoring certain important words, and even lettering some words so that we will make no mistake in understanding what he means, and then ask for an immediate and important answer and then sign the signature with such a scrawl in such a hurried manner that we cannot answer the letter at all. Surely, the most important thing for us to know is who wrote the letters and to whom the answer is to be sent. The letter itself is entirely wasted if the name is not clear.

Once again let us repeat the instructions that are contained in the instruction book that goes to all new members when they join the organization: Write your name at the top of your letter paper in the upper corner, putting your key letters after your name and putting your full address under your name; and will all foreign members please include the country? We often get letters from foreign cities with the name of the street and the name of the city given clearly, but forgetting to put the name of the country, and we have to search our files to find the address and this delays the answering of the letter. You will always help yourself in getting better answers if you also state at the beginning of the letter exactly what grade of lessons you are studying at the time you write your letter so that we may know what grade of the work you are referring to in any of your experiments. Such helps as these are important when you consider the enormous size of our mail and the fact that seventy-five per cent of it has to be answered by two or three officers because of its importance, and only a small percentage of it can be handled by clerks as in business houses.

Experiments

Many of our members have noticed that if a new experiment or exercise comes to them in the lectures and they practice it for a while they have good results and then as they continue to try the exercises they notice that the results decrease in

manifestation or decrease in distinctive results. For instance, some of the exercises with the vowel sounds. The first time that the member tries one of the new exercises the pronunciation of the vowel seems to produce very interesting and very definite results both physically and psychically. A week later when the same experiment is tried again the results seem to be less manifest or less impressive and perhaps three or four weeks later when the same vowel is used again, it apparently produces no results at all. This puzzles the members and they often wonder whether it is due to some failure on their part to do the exercise properly.

I think we may liken this matter to giving a good meal to a very hungry man. He probably will relish the meal exceedingly and feel the immediate benefit from it especially if he has been without food for many days. Perhaps a day later if another heavy meal is given to this man he will still feel an exhilaration from the food but if good meals are continued for a number of days there will come a point when the fine food and large amount will not produce the same increase in strength and exhilaration that the first or second meal produced.

When we stop to think that the use of these vowel sounds is for the purpose of toning and tuning the vibrations of the psychic and physical body we can easily understand that the first time they are used the effect will be extremely important and very impressive. But as the body becomes tuned and toned the vowel sounds will have less effect so far as any personal sensation is concerned. This does not mean that the exercise has lost its efficiency but that the psychic system in the body has been improved.

It has been noticed also that the first time a person is given a positive treatment in accordance with the system of the Sixth Grade, there will be a very strong tingling of the vibrations at the finger tips. If this patient is given a positive treatment twice a day for several days there will come a time when the vibrations at the finger tips will be hardly felt. Such a patient is apt to say that he is getting no effect from the treatment at all and the student who is giving the treatment might feel he has lost his power or ability to give proper treatments. This is not the case. As the system is improved in health and strength and psychic power, the vibrations will produce less effect upon the system and the effect will be less noticeable. The more nearly a person approaches good health, the less he will feel either negative or positive vibrations in a treatment. This is an excellent clue for those who are specializing in treatment work. If you have diagnosed a patient's case and have come to the conclusion that he needs positive vibrations for the slight illness he

has and you give positive vibrations and the patient does not seem to feel any effect during the treatment, then you can be pretty sure that the patient did not need positive but probably needs negative treatments.

If you give the negative vibrations and they are felt throughout the system then you will know that the patient needed negative and not positive treatments. But if the patient still feels no sensation then you will know that the patient's illness is improving and has not affected the psychic system, or else the psychic system has cleared itself of the condition and no more vibrations either negative or positive are needed.

In many of our experiments if the exercise is repeated a number of times throughout the week the effect upon the individual system becomes lessened because the psychic system becomes tuned and toned properly and cannot take any more of the vibratory energy than it already has. Waiting several weeks or months and then trying the experiment again will show you whether you have held the gain or improvement you made, or lost it.

The Cause of Disease

In connection with the foregoing statements I want to remind everyone again of the fact that all diseases, all physical troubles have their origin in the psychic part of the body and not in the physical. While it is true that the psychic body is divine in its essence and is created perfect and really should never have any illness of any kind and cannot become ill itself, on the other hand, if the psychic part of ourselves becomes upset in its harmonious relationship with the physical body or with the vibrations around us or we through our actions take the psychic body out of its harmonious relationship with the Cosmic, the psychic body begins to suffer and gets out of tune and out of tone with the Cosmic.

This condition does not make the psychic body ill but it does set up a re-action in the form of illness or suffering in the physical body, and the first manifestation of this illness is in the physical body.

Now nature's constant tendency is to re-establish the harmonious relationship between the psychic body and the Cosmic, and if we discontinue doing the things that have interfered with that psychic attunement nature will re-establish that attunement as quickly as possible and the result will be a re-action on the physical body, removing the illness and bringing back health.

When nature is thus working to restore health, the result is that the psychic body is restored to normality, so far as its relationship with the Cosmic is concerned, long before the physical body is restored to normality.

In other words, for several days the psychic body may be out of harmony with the Cosmic. The result of this will be to start some disorder or some physical condition in the physical body that is called illness. Gradually the natural laws will work to harmonize the psychic body with the Cosmic again and in a few days this Cosmic harmony will be established and the psychic body will be in proper attunement again but still the physical body may have some of the illness remaining in it, for there is a tendency on the part of the physical body to want to continue its chemical actions and re-actions over a given course or period of time or over a certain cycle of development. This is what is called the period of a disease or the course of an illness. Now every fever and definite disease has a definite course of time which it takes to manifest and reach its crisis and then subside. The physical body seeks to carry out this cycle or period whenever it has the opportunity to do so, and if nothing is done to overcome that tendency the disease will continue a certain definite length of time. In the meantime, the psychic body is re-establishing its harmonious relationship with the Cosmic and is clearing itself of the original cause of the trouble.

Now if during the time that the psychic body is out of harmony with the Cosmic some of our treatments as given in the Sixth and higher grades are administered to the patient or some of the treatments given in the lower grades are given to the patient the patient will feel the effects of them because the treatments are dealing directly with the psychic body and bringing it back to proper Cosmic attunement. As far as this psychic body is brought back to Cosmic attunement, however, the less will the patient feel the result of the treatment. As soon as the psychic body is fully toned and tuned again with the Cosmic it will no longer feel any of the negative or positive vibrations of a treatment. In the meantime, however, the physical body may still have some of the psychic disease in it and these vibrations will begin to affect the physical body and the disease but the patient will not feel the vibrations under such circumstances because the effect is not the same as when the vibrations are working upon the psychic body. It is these treatments affecting the physical body that help to stop the physical body having the disease run the full natural course of time. If the disease happens to be one of those which generally takes ten days to reach a crisis and then ten days to subside, the whole thing can be shortened to two or three days by the use of our treatments because in the first place the treatment will check the development of the disease so that it does not reach a crisis and will cause it to subside very quickly and without leaving all of the unpleasant effects that generally occur.

I think that if these comments are carefully analyzed by those who are specializing in treatment work, or those members who are occasionally called upon to use our healing methods, they will soon discover how the law is working and have a better conception of the nature and cause of disease.

Keep in mind that the medical systems of curing disease do not deal with the psychic part of the body but with the physical body alone. It is purely a matter of chemical action and re-action and this action can only be on the physical plane. That is why the disease so often takes its full, natural course of development and reaches a crisis slowly and subsides slowly.

Causes of Psychic Inharmony

The next natural question pertains to what may cause inharmony between the psychic body and the Cosmic. If I was to attempt to outline all of the causes that could bring about such inharmony I think I would have a list that would look longer than the average medical physician's list of symptoms and diseases. We can easily group these causes under several broad classifications, however, and this will give you a fair understanding of what these causes may be. In the first place, the psychic body is often affected by the physical body that incloses it. We must bear in mind that the physical body is like a shield or an armor that surrounds the psychic body and acts as a neutralizing medium between the psychic body and the Cosmic vibrations around us. If we allow the physical body to become abnormal in various ways we are sure to affect the aura of the psychic body and this effect upon the aura will cause a lowering of the degree of harmony between the psychic and Cosmic. Now do not misunderstand me. I do not want you to think that I mean that the physical body can become diseased and this diseased condition will affect the psychic and then the psychic inharmony will affect the diseased body. That would be going around and around in circles and would be much like trying to solve the problem as to which came first, the hen or the egg in the history of a chicken.

Actual disease of the physical body always comes as a result of a wrong condition in the physical body aside from disease. For instance, if a person does not eat properly or does not eat often enough and becomes weak and emaciated or the blood becomes very thin and poor or the body becomes overtired or worn out or strained or unduly chilled and cold he will have an abnormal condition in the physical body without any actual disease. These abnormal conditions are bound to have some effect upon the psychic body's harmony with the Cosmic. On the other hand if the blood

and nervous system of the physical body are upset or thrown out of balance there may be no disease in the body and yet the physical body will be abnormal and this too will affect the psychic body's attunement with the Cosmic.

But the principal effect upon the psychic body that causes it to get out of harmony with the Cosmic is the influence of our brain and emotions. Thoughts of anger, hatred, enmity, jealousy, or any other unkind, unpleasant or destructive thought greatly affects the psychic body because the emotional part of our nature is part of the psychic system and very closely connected with it. In fact, we cannot have any emotional experience without its re-action upon the psychic body. Joyful, pleasant, happy, constructive emotions or thrills are like tonics to the psychic body and fill it with strength and help to attune it with the Cosmic. Every time you have a pleasant thrill through doing some altruistic, kind, or loving act for someone else, or even for yourself, you are toning the psychic body to its highest Cosmic pitch. That is why we urge our members to keep cheerful, happy, joyous, and at peace. That is why the greatest benediction that the Rosicrucians can wish to one another is the benediction for "Peace Profound."

When the brain and emotional activities of the human body are in peace there is the maximum amount of harmony existing between the psychic body and the Cosmic. Emotions that are the reverse of these produce a reverse effect. Five minutes of anger with the temper and nervous system strained to its utmost throws the psychic system out of harmony like throwing the balance wheel of a clock off of its pivot. The whole machinery of the human system is thrown out of balance and there is complete disharmony with immediate actions and re-actions that are detrimental.

The worst thoughts and worst emotional effects are those resulting from concealed or long harbored enmities and thoughts that do not express themselves outwardly very often but are held deeply in the nature. Very often those whom we examine and question because of their problems frankly admit to us that the only destructive thought they have had in mind is one that they very seldom "express," but which they carefully keep hidden and buried so that it never comes out. Usually this deep seated destructive sensation is one of jealousy or enmity. There is some individual near them whom they dislike so greatly and so deeply that every time they think of him there is a shudder or shock of hatred that goes through their entire emotional system and that means that it goes through the entire psychic body and system. Or there is some other individual whose success or position in life or worldly possessions they envy and they cannot bear that per-

son's name mentioned or think of him for a moment without feeling a deep shock. These persons seem to think that so long as they do not go out and face this person and quarrel with him or do not rave like a maniac about him they are holding the destructive emotions within them and are not allowing them to have any effect. This is where the serious mistake is made because it would be far better if the motion was of an explosive nature and came out in a few minutes of anger and then was done forever. Holding it within the system for days, weeks, months, or years is like holding a slow poison in the system that is constantly doing its damage.

On the other hand, deceitful or wilfully planned acts of injustice or acts lacking mercy and love have their re-action upon the psychic body also. The man who plans to cheat someone out of a small amount of money or out of some just debt or out of some benefit that should go to another person and succeeds in carrying it out may feel victorious in what he has gained but he has injured his psychic body by it just as though he had fired a revolver shot through the entire psychic system and injured it in a physical sense. The person who tells a falsehood about another and causes him an injury, a loss, a worry, or a pain of a serious nature has injured his own psychic system far more seriously than he has injured the other person.

This is the sort of things that throws the psychic body out of harmony with the Cosmic and there is only one way in which the psychic body can be brought back to a normal condition and that is first, by getting out of the human mind and human emotions any hidden or concealed destructive emotions or thoughts and secondly, by changing the attitude to joy and peace, universal love and kindness, and making some compensation for any recent injury that has been done to another.

In the medical world physicians seem to think that a physic is one of the most necessary things in curing any disease because it clears the body of any poisons and the word "physician" comes from the fact that in the earliest days of medicine physics were the first things used and most important things considered. I wish it were possible for everyone to realize that a physic for the mental and psychic part of the body or emotional part of the body is far more important than one for the physical part of the body. If the physical body needs purging to get rid of poisons in it, certainly the psychic part needs the same thing more often. I have talked with and written to hundreds of members who have been trying to get themselves in proper attunement and who did not need their physical physic but certainly needed a psychic one. They needed to be washed with the pure

waters of Cosmic love in the same manner that pious people believe that they should be washed with "the blood of the lamb."

Whatever may be your illness, physical or mental; whatever may be your problems in life, remember that the first step is to get in attunement with the Cosmic and as a secondary step to that there should be a true house cleaning, of the emotional and psychic part of your nature. Purge yourself of all emotions and thoughts and especially deeply hidden thoughts that may be destructive, unkind, or inharmonious. Try and get your soul filled with sunshine, with laughter. How often have you heard it said that certain persons are well and happy and prosperous because they have such a natural sense of humor. The reason of this is that persons who enjoy humor and have a keen sense of humor are usually mighty free of any deeply concealed or destructive emotions. They are usually ready to laugh and smile at even the person who injures them and never express resentment and they see the happy, sunshiny, glorious side of life that is as full of fun and laughter as it can be. Let sunshine fill your soul and you will keep yourself Cosmically attuned and then any illness or physical abnormality that may come to your physical body because of any momentary inharmonious condition will be wiped out by the next moment's abundance of Cosmic attunement.

Camera Wanted

While I think of it I would like to make this little announcement and ask the secretaries to see that it appears in the Forum Magazine. In our research laboratory departments we need another camera. We want what is called a view camera, or in other words, we want a 5 x 7 camera with lens and front board that extend with bellows and with all the other conveniences that accompany a regular focussing view camera. We want to use this with regular plateholders and with a good lens. If any of our members have such a camera and have no further use for it, we would be glad to have them donate it to us. This style of camera is only used professionally, or rather was used professionally some years ago, and is not popular with the average amateur, and little used in modern photography. We want such a camera in good condition in a carrying case, if possible, but if there is no carrying case, this will not matter. Several plate-holders that fit the camera should accompany it.

Now, if anyone wishes to donate such a camera to the laboratory, I would prefer that a letter be written to me personally about it before it is shipped because we may receive two or three or more offers, and we do not want to have a number

of cameras shipped to us unnecessarily. After we receive letters from those who offer their cameras to us, we will select the one most appropriate and notify that person who sent it to us. When writing any letter describing the camera please give the name of the manufacturer and the make of the camera, and state what condition it is in, how many plateholders in good condition will accompany the camera, what make and kind of lens mounted on the front board of the camera and any other descriptive matter offered. Any accessories usually accompanying such a camera will be appreciated also. Address such letters to the Emperor, personally, care of AMORC Temple, San Jose, Calif.

Lenses Wanted

In connection with the foregoing, I wish to say that we can use a number of photographic lenses in our experimental work, and we know that some of our members have such lenses that are lying idle and of no service to anyone at the present time. If anyone has such lenses at home and can spare them or donate them to our work, we would appreciate it. We cannot have too many good lenses. We would especially like those that are suitable for 8 x 10 and 5 x 7 plates and those which are very rapid and those which are suitable also for projecting or making enlargements. A good wide-angle lens for 5 x 7 or 6½ x 8½ plates would also be appreciated. If anyone has such lenses to spare, I would be glad to have him write and tell me what he has, describing the lenses as completely as possible, and I will let him know whether we can use the ones offered or not.

Thanks for Books

Some time ago I brought before this Forum my desire to have a copy of the book, "Uarda." I am happy to say that two such books were eventually sent to me by two members, and a number of others wrote that they had copies or would get copies if I was still without one. I must say that whenever we have asked our members to help us in sending something that is difficult to get here in our present locality or difficult to get because of its rareness, abandoned model or size, the response has always been very complete and enthusiastic. We always write and thank each one of our members for this help, but we want the entire membership to know that we value this co-operation and always hope that in any special appeal like this we can do something in return to show our profound appreciation.

Interesting Economic Facts

I hope that none of you will think that I am going to talk to you at this time regarding the so-called depression or unsettled business conditions that exist not only in every part of North America, but throughout the world. I am going to speak, however, on one phase of it, and give you something to think about that has probably never occurred to most of us.

It appears that the many firms and individuals throughout the United States interested in the business of funeral directing or embalming and cremating not only have an association or a number of associations for their mutual guidance and benefit in the direction of their activities, but they keep national statistics regarding their activities. From these statistics it appears that since the so-called business depression started in America, there has been a gradual decrease in the number of transitions and the amount of business conducted by these funeral directors.

In discussing this matter with one of the important members of the organization, he said that the statistics had plainly indicated this condition not only during the present depression, but in previous depressions that had come to America. He said that he would not attempt to explain it, but merely to interpret what the statistics plainly prove. He says, in the first place, that as soon as an economic depression strikes this country, the average human being begins to live differently, and the first change made is in the so-called forms of "high life" which too many of us enjoy too abundantly during prosperous times. He said that the effect of this change in living in the cutting down of luxurious foods or the overindulgence in foods and other things taken into the system such as candies and sweets of various kinds improves the health to such an extent that this contributes to a lower death rate.

Another effect is upon travel, for during the depression fewer people travel and very few people travel long distances, and this eliminates a great many accidents that lead to death. He said the third, and probably the very important point revealed by the statistics, is the fact that during such depressive periods persons give little thought to the simple ailments and aches that otherwise help their minds and they patronize fewer physicians for unnecessary surgical operations, and take less drugs and experiment with fewer concoctions to relieve their simple or complex conditions. He said this in itself would be a very large factor in reducing the death rate.

He further stated that after each depression when prosperity set in again, there was an immediate rise of the figures in connection with

death or transition. And preceding this rise in the death rate, there was first a rise in the number of operations and the number of persons put into hospitals and the amount of medicine prescribed or purchased through drug stores, and all of this followed a rise in the amount of food consumed and a rise in the indulgences that break down man's normal health.

Philosophically, it would appear that the Cosmic brings these depressions into nations about every seven years for the purpose of cleaning house and teaching the persons a lesson in normal living and in the preservation of health.

Other interesting figures contained in the statistics prove that the birth rate changes during the depressive periods and that more girls are born during such a period than boys. In investigating this from a purely biological point of view, we find that the determination of sex is now established as occurring at the time of conception and not thereafter, and this determination of sex is dependent upon the strength, constitutional health, and vibratory standard of the parents. The parent whose health is constitutionally highest and whose aura and vibrations are the strongest will determine the sex of the child. Other statistics show that during all depressions men prove their chivalry and their knighthood by being the lesser consumers of food, and therefore, the weakest of the two sexes throughout the whole period of the depression. In other words, with a limited amount to live upon or with limited funds available, the masculine part of the human race makes many sacrifices in the attempt to keep the females fairly well fed and nourished. The result is that the females are stronger in constitutional health and vibrations, and therefore, give a preponderance of power to the determination of the sex. Statistics show also that upon the return of prosperity after each period of depression there are a number of years when the birth rate gradually changes to an increasing number of males being born, and other records show an immediate increase in the overindulgence in food and modes of living that give more of the physical strength to the male than during the periods of depression.

I think that is a very interesting subject and one which several of our departments here should take note of and gather together more facts for our research department.

After all is said and done, these figures prove that we are what we make ourselves according to our way of viewing life, and that our thinking produces certain physical results that are definite enough to be made manifest in the vital statistics.

Catching Colds

This leads me to another point that I think we should think of during this period of the year. This is the time when thousands upon thousands of persons in every part of the country talk about catching colds. Very little is known about what precisely takes place when a person catches cold, but this much we know very positively—that only those who eat heavily or overindulge in the eating of heavy foods or foods that overheat the body ever catch cold even in the coldest weather or in the presence of drafts or winds.

Everyone who has made a study of so-called hobo life or tramp life knows that these men who live out in the open so greatly and who move about from place to place, from one part of the country to another without the protection of home or a fireside, seldom catch cold despite the fact that they are forced to sleep very often on the cold ground or in open sheds or in open freight cars or in other conditions of coldness and dampness that would seem to produce any kind of illness for those not accustomed to it. The fact of the matter is, however, that even with those who are new to this sort of life and find themselves suddenly forced into it, quickly get over their susceptibility to catch cold. On the other hand, the facts and figures show that the idle persons who overindulge in eating or who can stuff themselves until their blood is boiling from the heat of the digestive process easily catch cold and are constantly suffering from such malady as well as many others.

It is very easy to overheat the body through a heavy meal, and in stepping out of the warm room on rising from a table after a heavy meal and going into cooler atmosphere, the body is quickly chilled and the internal organs are affected by the cooler atmosphere of the outdoors. Furthermore, those who do indulge in such heavy meals are generally of the type to sit down and take life easy instead of attempting to immediately exercise themselves thoroughly in order to help digest the heavy meal, and this idleness permits them to be quickly cooled off and thereby attract what is called a cold. Overdressing, the wearing of very heavy underwear and heavy sweaters and overcoats, and living and sleeping in warm rooms are other contributing causes of colds. The tramps who have to sleep and eat outdoors constantly even in the most inclement weather and who seldom have even sufficient clothing to keep them fairly warm are the ones who do not suffer from colds.

If you want to avoid catching cold during the winter months, be sure that you do not eat too heavily, that you exercise properly after each meal

and that you do not change from a warm room to the cold with your blood overtaxed in remaining in your body, and by getting to nature as much as you can.

I think if the Welfare Workers and others will spread these facts throughout the membership it may help a great many to help themselves.

Contacting Others

This morning I am going to talk for a while on the subject of the problems that arise in connection with the attempt on the part of our members to send their thoughts to other persons by means of telepathy, or attempts to contact other persons in places by means of projecting the consciousness.

Our members seem to have unusual and unexpected results at times that cause them to analyze the process involved, and then again they will have failures in some of their experiments, and then they hit upon new ideas of their own creation and wonder whether we can throw some light upon these principles.

To answer all the questions would require the writing of a book on the subject, and, of course, we cannot do that here in these Forum meetings, but we can take some of these points and reach some interesting conclusions.

Now, the first conclusion we reach and the result of what we have experienced and discussed in this subject is that many successful projections of consciousness are made by our members when they least expect it and when they know little about it. I think that somewhere in our lectures we tell our members that this may happen and that they should not be surprised if it happens.

I remember that the other day when I was walking down town, I think it was Saturday afternoon as that is the only time in the whole week that I get a chance to go down among the stores or to purchase some little things that may be needed in our laboratory or around my office or at home, and as I was walking through the main street, looking at all the hundreds of store windows and studying the faces of the thousands of people that passed by me, many of whom I knew or who knew me, I suddenly recalled the fact that I wanted to get a copy of that morning's San Francisco Chronicle newspaper because of a news item it contained and which I had not seen. So for a moment I visualized in my mind the fact that up in the next block there was a news-stand that had the San Francisco papers for sale out in front and that I must not forget when I came to that news-stand to stop and buy a morning paper and put it in my pocket. Having completely visualized and decided upon

just what I was going to do at that news-stand, I then dismissed the whole thing from my mind, and thought of other things, for I was still at least five-minutes' walk away from the news-stand. In that five minutes I passed many persons, nodded to some and spoke to a few others, and went into at least one store and bought something and came out and went on about my walk through the main street until I suddenly found myself in the art store on the boulevard, buying a number of things and preparing to get back into my automobile at the adjoining corner and start home for the Temple. I bought my art materials and went into my automobile, and was starting for home when it occurred to me that I had forgotten to get the San Francisco paper. But as I thought of it my hand unconsciously went to my overcoat pocket where I had intended to put the paper when I bought it, and lo, there was the newspaper all folded up sticking in my pocket. Now, I had absolutely no recollection of buying that newspaper. In fact, I was so interested in how I had gotten it without being conscious of it that I went back to that news-stand again with my car, stopped at the curb and got out and asked the news man if he had seen me buy the paper. He said that he had seen me approach the news-stand with some man with whom I was talking and that while I was talking to this man, I took five cents out of my pocket and laid it on the news-stand, picked up the paper, folded it carefully and put it in my pocket, and walked away with the man while I was still talking to him.

I could remember well the man he described, and I remember that I walked with him through the block where the news-stand was located, but I did not remember stopping to buy the paper. However, the whole process was one of carrying out a decision that I had made and which was controlled and directed by the subjective consciousness.

Yes, I know that Brother Bell here at my right-hand side has stated that he has done similar things in the past, and that all of us often, unconsciously, do things that we had decided upon doing, such as turning off an electric light, turning on the heat, closing a window, putting a book away, or doing other little things while carrying on a conversation.

Every driver of an automobile knows that a good many of his acts while driving are either subconscious or subjective. The person with long experience in driving does not have to stop to think about putting his foot on the brake when he sees that he must suddenly slow down or stop. Nor does he think consciously of the necessity of accelerating the gas as he goes to change his gears. Persons riding in the front seat with the driver

have noticed how they will push their left foot or right foot on the floor in traffic jams just as though they were actually driving the car and working the clutch or brake. It is a subjective action almost wholly.

Now, many of our members in experimenting with projecting will sit down and decide to project their consciousness to some place or person, and they will visualize just what they want to do and how they want to do it and complete all of this preliminary arrangement very perfectly, and then they do one of two things, they either continue to hold the projection in their visualized picture and thus keep it from reaching out of themselves and going into space, or they dismiss the entire matter as though it were completed.

When the matter is dismissed as though completed, it passes from the objective consciousness to the subjective consciousness as a law, and then at the first opportunity or when the conditions are right, the subjective mind carries out the plan and the objective consciousness may know nothing about it. In such a case it will be like having stopped at the news-stand and buying the paper without realizing the movement. In fact, this is the only way to properly make a projection. If you try to keep the whole thing in your objective consciousness so that you will be fully aware of making the contact or completing the projection, the chances are that you will never get outside of your own body with your consciousness and your thoughts. On the other hand, dismissing it as completed in the objective consciousness, allows it to be carried out by the subjective without any interference.

The best projections that are made are those made at night just before a person goes to sleep. Then during the sleep the projection is completed or the contact made, and unless you have a vague dream—as a recollection of it, you probably will remember nothing of making the contact when you awaken in the morning. The person that you reached, however, may tell you the next day or the next week that he had a projection from you. This may surprise you and you may wonder how it is possible that the projection should be made when you did not know it. Even projections made during the daytime are often more perfectly completed after you have abandoned all work on the projection. I have known of members in the early stages of this sort of work to sit down in their rooms in a comfortable chair and proceed to visualize a person or place where they wish to make contact, and they sit there and wish and concentrate and visualize so long and so hard that they tie the objective self up into a busy active knot, and never allow the subjective to have an opportunity to carry out the projection. Then after a half hour's trial, they give up in the belief that they cannot succeed or have

not succeeded, and dismiss the entire matter and go about some other work, or put their mind on some other interest. A few minutes later or possibly an hour later, the subjective mind will take up the thought of projecting and will carry it out while the objective mind is busy with something else, and therefore, there is no conscious knowledge of the projections having been made until someone tells them about it.

If anyone finds, therefore, that willfully trying to project or sending a thought or a message does not seem to bring the necessary results, then the whole problem should be tried or tested in the light of what is being said now. Simply concentrate or visualize for a few minutes what you want to see, or where you want to go or whom you wish to contact, making a picture contact in your mind as perfect and complete as possible, but then instead of holding on to it and keeping your objective mind busy with the plan of projecting that you have, the better way is to suddenly decide that the projection is done and is through so far as you are concerned, and then let the subjective mind carry it out. This works so well that thousands of members who have not been successful in sending a thought or making a contact in the past and who have tried this plan have given it great endorsement.

We must remember that the subjective mind cannot do its best work while the objective mind is very busy and active over something that we wish to release. To use a simple analogy again let us think of the telegraph message that you write out on a piece of paper in a telegraph office and want to have transmitted to some other place or to some distant person. Let us say that you and your handwriting represent the objective consciousness and that the telegraph office with its line of wire and its complete system represents the person to whom you want a message sent. If you continue to sit at the little table in the telegraph office and stare at your telegraphic message or at the telegraphic blank and keep reading it over and over, analyzing it and visualizing it, it will never get started on its way to the other person. You simply keep it held up in your objective consciousness, and the subjective is going to sleep waiting for something to be done. By turning the message over to the telegraph company and releasing it from your objective self and going on about your affairs with the assurance that the message will be transmitted, you are doing the same thing as releasing your message of contact to the subjective consciousness and letting it take care of itself in the best possible manner, and that is all there is to that problem. The same is true in trying to send a message or thought picture or symbol or anything else through telepathy.

What Is "Psychic"?

One of our good members in West Philadelphia asks this question: "May I ask that the word 'psychic' be given as definite and clear a meaning as is usually given the word 'psychological'?"

Brother Carroll seems to think that there is some confusion in the minds of our members in this regard, and he calls our attention to the fact that the dictionaries do not always agree in giving an interpretation and definition of the word "psychic" that is in accordance with our use of the word.

Now I am not going to go deeply into the origin and history of this word, although I am very fond of analyzing the origin and history of every word that we ever use, for it always helps me to understand what the ancients had in mind when they selected certain words. This always helps us to not only understand the word better, but to use it properly.

Now, the word "psychic" was originally selected as a word that would symbolize the thought of the breath of life and the soul in man. The ancients realized that the soul of man came into his body through the breath as stated, for instance, in the Book of Genesis of the Christian Bible. Do not forget that that story of the creation of man is very old and was known and written in the sacred writings of many nations of peoples long before the Christian era. In fact, the word "psychos" and its modification into the adjective "psychic" really means breath, or wind that is in motion. The ancients could not think of any word that pictured to them the real nature of the soul as this word pictured it. It attempts to make the soul something that moves silently and swiftly through space as the wind in strong action, and which enters the body through the process of breathing and which leaves the body as breath that is exhaled.

Considering the origin of the word, therefore, anything that is psychic would pertain to the soul or the soul's consciousness or the soul's vitality. Psychology should be, therefore, the study of the soul and the soul's functioning or the soul's consciousness. It should not be a study of mind, except the mind of the soul or the soul's consciousness, as stated a moment ago.

Whenever we use the word "psychic," we mean that which is related to or is a part of the consciousness of the soul. There is some of this psychic consciousness or soul consciousness in every living cell in the human body while the soul is in the body, and after transition there is still some other form of consciousness in the cells of living man, but not psychic consciousness, for like transition the soul and all of the psychic functioning of the human body and of every cell of the body is withdrawn. Many of the experiments

that we conduct in the study of Rosicrucian principles may be mental experiments or they may be psychic experiments; and many of the things that we see, hear, feel, taste or smell while experimenting with our laws and principles may be mental manifestations or psychic manifestations. The nature of these things or their connection with other things should make it plain to you which is a mental manifestation and which is a psychic manifestation. The higher degrees of our studies or the lessons in the higher grades make all of this very plain, indeed.

Undoubtedly, the word "psychic" is used too broadly or too often by persons who are referring to purely mental things. Ninety-five per cent of the so-called principles of psychology have to do with the mind and the brain, and not with any of the consciousness of the soul at all.

Come to the Convention

Here it is the early part of January and some of us are beginning to wonder whether we are going to have a nice summer vacation or not. Last Sunday the weather was so warm that the birds began chirping, and I noticed that more visitors came to Rosicrucian Park than on any previous Sunday, and that they were able to sit around on the benches and in the open Egyptian shrine temple even as late as 9:30 in the evening. It was certainly so balmy and summery like that we could not help but think of summer vacations and the summer Convention.

I think it is time for all of us to start putting in our letters the little line at the bottom, "Don't forget to come to the Convention." Let us all start in this week now and take up the Convention plans with enthusiasm. You know that during the past fall Brother Batchelor sent a questionnaire to all of those who were at the Convention, asking for comments and suggestions; and the mass of letters that has come back is just filled with new and sparkling ideas. At the request of the major portion of those who were here, we are going to start the Convention with a Sunday night service instead of a Wednesday night service, and confining the whole Convention within the seven days of one week instead of lapping it over into one from another. This will give all of the visitors a Saturday and Sunday for sight-seeing before the Convention starts, and will give them a Saturday afternoon and Sunday for sight-seeing at the close of the Convention, and those who remain two weeks instead of one will have a full week of sight-seeing without any interruption. In the second place, there will be more sessions held than heretofore, for we are making arrangements for three long sessions each day in addition to the many committee meetings, private interviews, and group meetings.

Since the Francis Bacon Auditorium was completed we have made some improvements in it, and it will serve excellently well for our many new plans in connection with this year's Convention.

In accordance with other suggestions made by those who were here at the last Convention and who are coming again, we are going to add many new and interesting features to our program, and all who attend will be assured of the finest vacation they ever had.

You know that the reports coming from those who were here last year generally voiced one expression; namely, that the days spent here in San Jose last July were the happiest days in their lives and that they gained more from the instructions given, the lessons, the experiments, and the personal contacts than they ever expected to gain in any short period of their existence here on earth. Really, the letters are so filled with enthusiasm that outsiders would think that our members had been suddenly transported to some paradise where they dwelt in ecstasy for many days.

Now is the time for all of our members to make arrangements for this coming Convention, and I wish all of you would announce it in your correspondence, and I hope the secretaries will see that it gets into the Forum Magazine and into the Rosicrucian Digest as well.

The Convention will officially open on Sunday, July 10 with a sacred evening service, and it will close with another sacred service on Saturday evening, July 16. We are all proud of the fact that each one of our annual Conventions opens in peace and harmony and that peace and harmony prevail to the very last hour. Nothing but constructive, helpful, loving thoughts are expressed and demonstrated each hour of the days of the Convention. We know this is somewhat unusual in conventions of national and international organizations, but it is typical of the Rosicrucian spirit and the Rosicrucian activities.

Members who are planning to spend their vacations anywhere should select San Jose for the end of their journeys. They should arrange to come here a few days before July 10 and to stay a few days after July 16 for sight-seeing and general enjoyment of California's wonderful scenic beauties and historical sites. Any information pertaining to the Convention should be obtained by writing a letter to the Convention Chairman, care of AMORC Temple, San Jose, California.

Advice to Those Who Write

I want to bring before our officers and members a few suggestions that will be helpful to thousands who have been tempted in recent months to write and earn some money through the writing of poetry, short stories and songs.

I presume that the upset conditions in the business world have made it necessary for many men and women to try to find some way of earning some money at home and that these persons consequently think of whatever natural abilities they have.

At any rate, we have found in our correspondence during the past year an increasing number of requests for advice along this line.

First, there are those who have written a story which they believe would make a good book or novel, and they want to have it published in book form. They send their manuscript to various publishers and generally learn that these publishers have more manuscripts on hand than they care to print at the present time. Then suddenly comes a proposition from some so-called publisher who asks the author to bear "a part of the printing expenses." Usually the author is asked to send to the publisher an amount of money equalling somewhere between four hundred and eight hundred dollars. The publisher guarantees, in exchange for this money, to print the manuscript, put it into good form with an appropriate binding, and furthermore, promises to introduce the book to the book market of America by sending copies to various magazines and newspapers for review and by sending some announcement to the general book trade, offering the book for sale. Furthermore, the publisher guarantees to pay the author a royalty of five or ten cents on every book that is sold, and it is presumed that in this way the author will get back whatever money he has invested or paid to the publisher.

This proposition is usually very tempting to the young author, for he has visions of seeing his name on the title page of a nicely bound book, and he has visions of seeing his book advertised in trade papers, and even seeing copies of it on the shelves of book stores throughout the country. He generally feels that if he gets back the four hundred or six hundred or eight hundred dollars that he sent to the printer, he will be quite satisfied with his royalty and more anxious to see his wonderful story given to the world than he is to make any fortune out of his writing.

Now, these so-called publishers who make these propositions to young and unknown writers are very familiar with the psychology of the young author, and they know that the big temptation of the writer of a first story is that born out of vanity, and that his real desire is to see his name on the cover of a book and to be called the author of a story. For this reason the young author is easily tempted to borrow the necessary funds or to take them from his life savings and invest them in the publication of his first book.

Now the real truth of the situation is this: Anyone may write a book, and any printer will print it, bind it, and make a nice looking job out

of it, if somebody pays the bill. The real art and the difficult problem connected with the publishing business is not turning typewritten manuscripts into printed paper and bound books, but turning bound books into cash through the medium of sales to the public. Furthermore, every legitimate publisher knows that the biggest problem in the publishing business is the promotion of a book, followed by the distribution of it and the sale of it. For every dollar that is spent in printing the book, another dollar is spent in promoting it and selling it. If a book has actually cost ninety cents for printing and binding, aside from the royalty to the author, you can be sure that another ninety cents is to be spent in selling the book. This makes the cost of the book \$1.80 to the publisher before he has added on any profits or any royalty.

Of course, with very popular books this cost is lower. Competition in the advertising and selling of books has made the promotion of books a very costly thing in the United States. Books cannot be sold any longer by sending free copies of them to newspapers for review and expecting to get a five-dollar advertisement in the form of a review in exchange for a free copy of a two-dollar book. The newspapers would be filled with reviews if they attempted to review even one-fiftieth of the books they received. Book stores and book dealers generally do not buy books because they are offered to them cheaply or brought to their attention through a formal business notice; they will only buy the books that they see are being advertised widely in newspapers, magazines and otherwise, or which they know the public wants, or when it is an unusual book by a well-known author.

Therefore, you see that sending to the so-called publisher some hundreds of dollars to pay him for his printing is simply enabling him to do a good printing business without any loss whatsoever, and leaving you to worry about the sale of the book. If never a copy of your book is sold, the printer is quite satisfied, for he has made his profit on the printing. If your book remains in his warehouse for six months with no copies moving out of it except the free ones that he gives to a few book stores and the ten free copies that you get, he is quite satisfied until he needs more room, and then he will take your books and sell them to junk dealers at five cents a copy. No matter how good your book may be, if it is not heavily advertised and announced, it will not move out of the warehouse. We know of thousands of books that have been printed in this manner, and the author has never gotten back enough royalty to pay him for the postage he used in mailing the manuscript around to the publishers to read.

If a legitimate publisher does not feel that your book is good enough for him to risk his own

money in printing and advertising it, then surely it is not good enough for you to risk your money in having it printed; or if you cannot spend an additional thousand dollars or five thousand dollars in advertising your book, there is no use in having it printed.

Furthermore, the very best of the legitimate publishers will not take a book under any circumstances unless they know it will sell well; and if they know it will sell well, they do not want the author to put up any money. A legitimate publisher has to be careful of his reputation. To have one book, issued by him that failed to sell and was a "white elephant" on his hands, is injurious to his reputation, even if in some way or other he lost no money in publishing it. Therefore, no conscientious publisher would let his author pay for the printing unless he was going to advertise the publication extensively and make it sell.

The same is true regarding the song publishing business. Every month we receive letters from members who have written a poem or some verses that they think would make a popular song. They have labored over their literary product for many months and have at last come in contact with a music publishing house that offers to publish the poem and compose some music for it and print the complete song for fifty or a hundred or two hundred dollars. Invariably, these concerns tell the young author that his poem or verses are marvelous productions and will be sure to make a great hit. They impress the young author with the idea that he has done the great work of writing the words, and now there is nothing left but to "merely write a catch melody" for the words. This they offer to do for about thirty to fifty dollars. Again the author is told that copies of his music will be sent to stores and trade people and that he will be paid a royalty on each copy sold.

Now, everyone that has ever been acquainted with the song publishing business knows that there are two very expressive features connected with it. The first is the composing of the melody, and not the composing of the words. Some of the best composers of popular music spend months in composing the music and let someone have an hour or two to write appropriate words, for they know that it is the melody that makes a song popular and sells it, and not the words. The authors of such catchy melodies who labor long and hard at their work get paid a thousand times more for their melodies than what the author gets paid for composing the words.

Secondly, the next big cost is that of introducing the song to the public. Phonograph records have to be made of it and sent to broadcasting stations, popular comedians on theatrical stages have to be paid big fees to introduce the song to the audience, and sometimes comedians are hired at enormous salaries to travel across the country

to sing the song, and thousands of free "professional" copies are sent to theatrical people and entertainment people throughout the country.

Every song publishing house knows that the next big cost outside of the big salary paid to the composer for the music is the cost of advertising and promoting the song. The actual printing of the song on paper and making it a fancy cover is one of the smallest items. Therefore, when any song publishers tell you that your words or verses will make a popular song, they are making a statement that they cannot prove, for no song was ever popular without the music, and even then most of them or at least eight or ten fall by the wayside. Secondly, when they ask you to send money and pay for the printing of the music, they are asking you to pay all of their printing expenses so that they will make a little profit on their printing, and let you hold the open sack so far as any profits from the sale of the music are concerned. To tell you that for thirty or fifty dollars a composer will write an attractive melody for your song is ridiculous. Most of these song houses have some derelict musician or a number of young graduates of music schools who compose a melody for five dollars.

Any legitimate, music publishing house wants to see the melody along with the verse before it will consider a song for publication. If the melody is not extremely catchy, the publisher won't bother with the song, regardless of how wonderful the words may be. If the melody is catchy and he thinks something can be done with it, he is just as willing to spend his money in publishing the song as he is to have you spend yours.

I hope that what I am now saying here will pass along to our members generally, and that in the future they will not send to us manuscripts similar to those which we are constantly receiving, asking us to pass our opinion upon the literary production and to approve of the plan of sending money to have the words turned into a book or a song. Keep your money in the bank, or wherever it is placed, and paste your manuscript into a scrapbook and save it for your great grandchildren to read, for they will get more interest and more profit out of reading the average manuscript as the product of their grandfather's or grandmother's mind than the public will get out of it.

I would also like to say a few words to those members who from time to time spend some of their own money in getting a book published. Very often we receive very nicely printed and bound books that our members have written and spent their money to have produced. They send us a copy and want to know if we can help them sell the book. In nine cases out of ten we cannot do anything to help promote the book because it is not suitable for general sale and distribution,

but the thing that surprises us more than the ease with which some of our members spend their money to publish their writings, is the way they wholly ignore any reference to the Rosicrucian organization or Rosicrucian teaching in their writings. We have seen a few books written by some of our members, well printed and well bound, which might easily become salable to hundreds of persons if somewhere on the title page or on the index page it was stated that the story dealt with or contained some Rosicrucian ideas. This would make the book attractive to seekers for such knowledge and might help the sale of the book. Of course, in such a case there should be Rosicrucian ideas in the book, but none of the secret teachings. No such book, however, should be issued without consulting our Publication Department and getting some advice. In general, however, we recommend that the members be sure that they have a good story before they rush into print with it and spend their money having it published.

Perhaps I ought to take this opportunity to say in behalf of all the departments represented here at the Forum that our members should be more careful about sending manuscripts to us. Every day brings us in our mail a number of manuscripts on various subjects. We do not have time to read all of these, and certainly the Emperor and the officers cannot go home each night with a bundle of manuscripts under their arms and stay up all night to read them in order to pass an expert opinion on them. This is entirely out of our official duties. Many of these manuscripts become lost in the mail, and we are constantly trying to locate some manuscripts which some member says he sent to us and which we have no record of having received.

Of course, we regret that we cannot be a clearing house for all the writings and ideas that our members have, but since we cannot do this it is advisable for members to refrain from sending their manuscripts to any officer of the Supreme Lodge and expect to have a careful analysis and frank estimate of the worth or value of the production. Unless postage stamps to pay for the return of the manuscripts are sent with such manuscripts, they will not be returned, and we can at no time be responsible for the loss of such manuscripts in the mail or the failure of them to reach us or to reach the authors when we return them. Before you send anything to us for our examination or consideration, it is always better to write to us about it first and receive instructions whether to send the thing to us for examination or not.

Our New Phonograph Records

Perhaps I should say something here to all of you and especially to the secretaries of the Forum, so that they may speak about it in the Forum

Magazine, relating to the new phonograph records.

In 1926 we took this matter up with our members in a questionnaire sent to a great many of them, and we found that it was then a fairly universal desire among our members for some phonograph records containing oral instructions. We have waited, however, until that desire was expressed more definitely and until we felt sure that our members would want them. During the past year the demand has increased, and we are now ready to meet that demand. The announcement of these new records should appear on the cover of our next issue of the Rosicrucian Forum, and I hope that our first phonograph numbers will please the hundreds who have written making suggestions about them. These phonograph records contain vowel sound exercises, breathing exercises, and other forms of mystical work, and at the suggestion of the committee in charge of this new feature, I consented to make the first four records by talking into the microphone and having my voice recorded. I want to say here in passing that these records were made by a firm devoted to the making of the professional records that are sold on the market generally today, and they are made in the manner that all standard professional records are made. They were made in a studio fully equipped for that purpose with the finest microphone we could find and registered by experts upon a master record.

One of these records is the one most often suggested by our home study members. It will give the student living at home an opportunity to open his sanctum hour each week with an appropriate prayer and benediction given in an official manner. The vowel sounds are carefully made with piano accompaniment and in accordance with the mystical vibrations spoken of in our various lectures. If played upon the ordinary phonograph or small portable one, it will be equivalent to having the Emperor stand in your home and talk to you. It is costing a great deal of money to make these records and having them shipped in cases made so that they will bring them to the homes of our members in a well protected and preserved manner. If more of these records are desired, we will make them in accordance with the suggestions received from our members.

We were the first to take up this matter of mystical recordings, and to add this help to our system of instruction. Small, portable phonographs can be secured very cheaply nowadays, and I think every member will find that the use of a record in connection with his home study work will be of unusual value in most of the experiments.

Each record contains two subjects and these can be played over and over, hundreds of times, without any damage to the record.

The "Spoken Word"



10 INCH STANDARD RECORD

There never has been any force at the disposal of man like the power of the spoken word. As Rosicrucians, you can appreciate, therefore, the advantage of proper oral guidance by the Emperor. The Emperor will direct you in the proper pronunciation and intonation of the vowel sounds given in your lectures. He will address you in your sanctum and open your weekly convocations with a mystical invocation. He will direct your Cathedral contacts with an explanation of preparation and establish the correct vibratory conditions by the use of certain vowels. We believe there can be no more personal contact established in a material way between the members and the Emperor than in this unique method.

ROSICRUCIAN ORAL
INSTRUCTION BY
THE EMPEROR !



2 SIDES—2 SUBJECTS

A REAL TREAT FOR YOU

We have been fortunate in having the Emperor record these subjects. Every member, no matter where located, may now participate in these personal instructions. Look at the subjects of each record:

RECORD 1—SANCTUM INVOCATION
PREPARATION FOR CATHEDRAL CONTACTS

RECORD 2—EXERCISE IN VOWEL SOUNDS
MYSTICAL BREATHING WITH VOWEL SOUNDS

There is a subject on each side. These records can be used at every weekly sanctum session; at every contact you wish to make with the Cathedral. Start a library of voice of the highest officers of the Order. The inspiration, benefit, and pleasure you will derive from these records will repay you many times the small cost.

THIS ATTRACTIVE PRICE

Each record is the latest wax type; a full ten inch, double-side standard record, packed in a special protective carton, post paid. You may purchase one record or the set of two. Send your order today for this unusual treat.

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TWO RECORDS—
FOUR SIDES

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SINGLE RECORDS (2 sides)

\$1.25



The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER.

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VOL. II.

APRIL, 1932

No. 5

"Beloved Pan, and all ye gods who
haunt this place, give me a beauty
in the inward Soul, and may out-
ward and inward man be at one.
May I reckon the wise to be the
wealthy, and may I have such a
quantity of gold as none but the
temperate can carry. Anything
more? That prayer, I think, is
enough for me."

Socrates — Phaedrus —

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SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



In greeting our many Forum readers this month, I feel that there is no better opportunity for expressing my personal appreciation of what the members of our organization are doing to help in so many ways.

The recent depression has played havoc in the lives of a great many of our members, just as it has affected the lives of those who are not members. There seems to be some mistaken idea among new members and those who are not members that the mere joining of the AMORC organization acts as a sort of an inoculation that is given by a hypodermic injection and which makes them immune to all of the worldly conditions around them and leaves them sailing through the sky, high and dry, like a dirigible. Such persons think that the moment their application blanks reach our hands, and we accept them, their lives are instantly transmuted and changed from that moment on—that we, the organization, or some invisible organization will immediately assume all of their personal responsibilities and obligations and lift them up far above all the obstacles of life. Such a change they expect in twenty-four hours that if they find on the second or third day after becoming a member they still have to work for a living or still contend with many problems, there must be something wrong with their membership, or something wrong with the organization. Of course, such members do not remain with us very long, and by the time we are through testing them and trying them to see whether they are worthy to go beyond the Neophyte grades, we eliminate them or they eliminate themselves.

While it is true that membership in the organization does give each member a degree of protection and an immediate uplift and benefit of a definite kind, it is also true that the new member, as well as the old member, has to work and meet his obligations and try to fulfill his promise. It is the more exacting person and the more observing person who derives the real benefit from membership in our organization, and soon learns that it is by the application of the principles and the practice of the teachings that he brings about the biggest changes in his life.

However, what I intended to say was that our members are now beginning to see that conditions around them are changing, and that this will open the doorway to changes in the lives of the individuals. First must come those changes

which are of a universal and general nature here in our country and in other countries before the changes in the lives of the individuals can take place.

The little book that I prepared while on my way home from Europe last summer, entitled, "1932 and You," was considered by thousands of firms in America as a fairly rational prediction of what might happen during 1932. In fact, hundreds of firms wrote to us for permission to distribute thousands of copies of this booklet. One large bank used five thousand of these in mailing them to their depositors with their monthly statements from their two branches, and other banks wrote for thousands of copies for the same purpose. A number of newspapers reproduced the story from the booklet in whole and other magazines reproduced it in part. Our presses were kept running daily for many weeks, producing this booklet by the ton. Now we are beginning to receive other comments about it. These comments say that not only did the booklet contain a prophetic picture of the future, but since last November, when the booklet was issued, many of the things stated in it have already made themselves manifest. And now, in the early part of March, we find many firms and organizations fairly admitting that the predictions made in the booklet are being fulfilled very rapidly, and there is every indication that this year is going to prove the little book to be absolutely right. I can say this with proper modesty, because while I wrote the book I did not create the facts it contained; they were given to me by the great Masters of our organization in Europe. If you have not read that booklet carefully, you should write for a copy of it and read it. It is sent without any cost or obligation to our members with the hope that they will read it and pass it on.

Because of the many changes that are taking place and the improvements that are coming into the lives of our members now, there is a very great desire on the part of all the members to help with our plans and activities here even to the extent of doing all they can to secure new members and to promote the name and purposes of the organization in every possible way. Local radio programs have been conducted in various cities by groups of our members, and public lectures and campaigns of instruction have been conducted in some cities, while in all communities there has been a voluntary distribution of tons of our leaflets and pamphlets.

Therefore, I feel that this is the time and the place to express my appreciation of all the good that these members are doing, and to assure them that such help is greatly valued by the organization and all its officers, and ultimately benefits all of the members as well.

I hope that in the little talks that are held between myself and the group of Forum members here, and which are passed on to the pages of this magazine, there will continue to be the utmost of peace and harmony so that all of us may become more closely united in our studies and practices and in our sympathetic understanding of the responsibilities that rest upon the shoulders of each one of us.

(Signed) H SPENCER LEWIS,
Imperator.

Our Healing Methods in the Hands of Physicians

Here is an interesting subject that I have wanted to speak about a number of times, but have waited until there was an appropriate occasion. You have probably read much in our magazines and literature that seems to be critical of the practices of some physicians, especially those of the medical schools. We often criticize the errors they make in adhering strictly to their medical training and giving no place whatever to metaphysical healing, and no thought to other principles that are as important in healing as is the use of drugs and medicine. But I am sure that none of our members would assume that we are wholly and definitely at odds with all medical men, and condemn all medical doctors for their practice. We recommend medical doctors in cases where we know that their experience, training, or other qualifications make them of value to our members in any illness, and we know that the large majority of them are doing excellent work and are broad-minded to a great degree. It is only the occasional one who is very narrow-minded and deserving of the criticisms that appear in our publications.

We are happy in the fact that there are many hundreds of medical physicians in our organization, in addition to our many hundreds of drugless physicians, and I want to say right here that those medical physicians who have joined with us and become interested in our work, become as enthusiastic about our metaphysical principles as do the drugless physicians or so-called Divine healers. In other words, they are broad-minded enough and intelligent enough not to allow their previous medical training to blind them to the truth contained in our work. Furthermore, when the medical physician once starts using some of

our principles in connection with his treatment work, he becomes far more enthusiastic than any other physician, and secures a very high average of results.

All of these physicians in our organization, however, including the medical and the drugless doctors, write us very fine letters telling us of the cases in which they have used our principles to cure conditions that they were unable to cure otherwise, and they do not hesitate to write letters over their signatures, giving the Rosicrucian principles full credit. They also quite often tell the patients very frankly that they are using Rosicrucian methods and that the patient should investigate the Rosicrucian studies. This is often quite a surprise to the patient. Naturally, a person who goes to a medical man will be surprised to find him admitting that he used a metaphysical law or principle to produce a cure, and recommends such studies for the benefit they contain. Now I have a letter, for instance, from a good Brother, Dr. Flodquist, in Oakland, who says:

"Just a line to let you know that I am surely reaping a large amount of benefit from my studies. I value the wonderful contents of the lectures more than I am able to tell you on paper. The length of time it now takes to restore my patients to health or from disease back to ease and health has been materially shortened, and I am still gaining in this respect. I have been in practice now twenty-five years, and this gain in the length of time it requires to make a complete cure has been of wonderful help to me during the last two years. So I want to give credit to AMORC and to the wonderful contacts I have made through it. I joined AMORC on May 9 of 1927, and it was surely a big day for me. Last week I brought one more of my patients and his wife into our Order, which makes the fifteenth member I have secured through my treatments and talks, and I have a number of more applications in line."

Certainly, that is a wonderful testimonial from a physician. But it is not at all unusual, as most of you know. In the second place, an interesting point about this work is that many of these physicians in our organization have found that when they have a very difficult case that calls for some metaphysical help of an unusual nature, they can telegraph to us and ask for help in the treatment of their patient. We at once send treatments to this patient, and the patient is rapidly cured and usually is so surprised at the rapid results that he or she asks questions of the physician, and usually the friends of the patient ask questions, and in this way many new members are brought into the organization. You can wonder at patients and friends being surprised when someone who has suffered for eight, ten, fifteen, or twenty years, from some chronic trouble, goes to a phy-

sician who uses a new method and produces an unusual result in a few weeks. Little by little, physicians in our organization are beginning to realize what the Rosicrucian service means and what benefits they can derive from their membership in the organization, and how they can pass this benefit on to their patients.

Surely, if physicians find in our work something that is better and more useful than any of the methods they have studied, or at least more helpful in the more difficult cases, then all of our members should value these teachings highly for the same reason. We are always glad to help any physician who has an unusual case on hand if he will just telegraph us or our Welfare Department, giving a brief idea of the condition and the kind of help desired, and giving us the opportunity to assist him without our actually dealing with the patient in a personal way at all.

The Spirit of Service

You remember a few weeks ago I called your attention to the fact that it is when a real test comes to us that we show the stuff that we are made of, and it is when officers and members of the Order are placed in certain positions that they prove whether they have been of real service to the Order and have the right spirit or not.

I called attention to the fact that under the new constitution all masters of lodges and chapters must give up their services at the end of the year and allow someone else to be elected in their place because, according to the new constitution, no one can serve as a master, or secretary or treasurer for more than one year. We anticipated that in some cases there would be some reluctance about relinquishing the positions held by some of the officers because they had held them for a number of years and might feel that they were the only ones qualified to carry on the work. But I called your attention to the beautiful letters being received, and especially one from Brother Guidero, the Master of Hermes Lodge in Los Angeles, in which he not only graciously relinquished his position, but wrote such a loving letter of his offer of continued service even as an humble member. This is the sort of test that reveals the real Rosicrucian nature of a member and officer. Since then a great many similar letters have been received, and, in fact, we have heard from practically every lodge and chapter in the same manner, with one or two exceptions.

Here is a letter, for instance, that is unique in many respects because it comes from one of our dear sisters who has not only been the master of a lodge for a number of years, but who actually instituted and established and created the very

lodge over which she presided. You would naturally think that such a person would want to continue directing the affairs of such a lodge and would hesitate to relinquish the position of master or would do so with considerable delay and hesitancy.

But our good Sister Neroutsos, master of the very fine and progressive lodge in Victoria, British Columbia, which has advanced to the stage where they have secured property in the heart of the city for a lodge and are planning to build their own temple, writes this wonderful letter to me:

"Tomorrow we have the election of officers for the coming year 3285 R. C. After the birthday celebration I feel sure the unanimous choice for new master will be Brother Phillips. His administrative training as a Colonel in the Indian army together with his deep devotion to the work of our Order will result in much good for the Victoria Lodge. It makes me very happy to pass over the organized lodge in Victoria to so manly a man and so loyal a worker. On Tuesday, March 8, he, with others, will receive the seventh initiation. May I ask a great favor of you? That you will think of him on that evening and send us vibrations of love, peace, and harmony.

"There is a deep gratitude within me for the privilege permitted to have been an instrument used in the organizing and furthering of the Victoria Lodge, and now that the creative period is finished and a new cycle for service in the Masters' Vineyard is starting, all seems very good to me. Please express to Sister Lewis my loving appreciation of the service she rendered me. That our New Year, beginning on March 20, may be filled with an abundant outpouring of spiritual power is the prayer of yours affectionately and fraternally, Mrs. Ada B. Neroutsos."

Is this not a wonderful letter from one who is retiring from a position that anyone might justly feel jealous of and seek to retain? Not only does our dear Sister, who is deeply loved by all of the members in her city, relinquish very graciously the high position she has held and to which she would undoubtedly be re-elected for many years if the constitution permitted, but she prays that we support in every way the man who is to succeed her and asks for our benediction upon him and further prays for success and happiness in the lodge which from its very foundation has been one of perfect harmony and peace and continuous co-operation with headquarters in all of its activities. This letter and incident is another one of the little signs that show the strength of love and harmony throughout the entire organization.

Interesting Questions Asked

Healing Treatments

Let us devote this session of the Forum to the answering of questions which each of you have selected from your mail or from personal interviews you have had, and which you think will be of interest to our members generally.

First, we have this really important question: "Is there any place in the teachings of the Rosicrucian Order in connection with the healing work where the person giving treatments has to spread a handkerchief over the part of the body where the trouble seems to be and then breathe warm breath through the handkerchief into the flesh? A friend surprised me the other day by stating that he had been informed that the Rosicrucians used such a method, and I have not found it anywhere in any of the grades, including the treatment work of the Sixth Grade."

We may all smile at this question, and yet, it is undoubtedly a serious one with this member because I see in it possibilities of a very serious nature. Since the Rosicrucian Order is extremely anxious that nothing in its teachings or practices should ever bring about a situation that is embarrassing to any one or cause anyone to blush, it is certain that there would be nothing in our teachings that called for such localized treatment of the human body as that just described. Furthermore, the Rosicrucian teachings do not give any credence to the idea that the warm human breath has any particular healing power in it. Secondly, the Rosicrucian system of healing does not include the localization of the treatment or the application of any treatment to a local part of the body, except so far as the upper portion of the spine is concerned; and even this does not call for any embarrassing method.

I may say in passing that there are some so-called occult schools that deal with the method of breathing upon the body, but whenever any of our members find a person claiming to have such a method, he should shun it as inefficient and unethical. Certainly, we do not want to have this sort of thing creep into our practices through being off our guard regarding it. It has no real place in the true Rosicrucian teachings at all.

Psychic Effects On Watches

The next question is this: "Why is it that watches, which are worn by persons suddenly injured or killed, stop at the moment of transition, and why do clocks on the mantel or elsewhere in the home often stop at the moment of transition?"

This question involves a great many laws and principles, and I think it is one that we should turn over to our metaphysical research workers throughout the country. In fact, I wish that the secretaries of the Rosicrucian Forum would see that this point is put into the Forum magazine, and if any of our higher members who like to do research work can make any experiments or any investigations along this line, we would be glad to have their comments to add to the facts pertaining to this subject that are now in our files.

In the first place, the question contains an assumption that may not be correct. It is assumed that if a person is found lifeless and has a watch on the wrist or in the pocket that is stopped, the watch actually stopped at the exact moment of transition. There is hardly any way in which such an assumption can be proved to be true, except in a speculative manner in connection with some instances. If a person was instantly killed by a severe accident that injured the body, it is more than likely that whatever struck or hurt the body may have struck or injured the watch and stopped it at the same time. In such a case, the stopping of the watch and the injury to the body may have coincided with transition. On the other hand, life may have continued in the body for five minutes or five hours after the injury or the stopping of the watch. In other cases some injury or accident or other condition may have caused transition, and the watch may have run down a few hours later, and in that case persons would assume that the watch stopped at the moment of transition. Very often when bodies are found a day or two after an accident, the taking of the stopping of the watch as an indication of the time of transition is certainly speculative.

On the other hand, it is possible that a person may pass through transition away from home while out riding in an automobile or carriage, and the watch on the person may continue running for several hours, and then when the lifeless body suddenly topples over from the automobile or carriage to the roadway, the watch is injured, causing it to stop. In such a case, the stopping of the watch would not give any indication of the time of transition.

But there is also reason for believing that watches do stop when there is a sudden change in the magnetic condition of the human body carrying the watch. We know that jewelers and watch men generally deny that the human aura can have any effect upon the watch. The fact remains, however, that every one of our members in the higher grades who does any great amount of experimenting in giving treatments or in attempting projections or carrying on other psychic or mental experiments, has gradually noticed the failure of his watch to keep good time.

In my own case I have had to change watches sometimes three and four times a year, and I think I have the nicest collection of cheap, but unreliable, watches that a man could ever have. All of them keep good time for periods of one month to six months, and then refuse to operate properly. And I have finally abandoned any dependence upon even the present watch I have, which is a Hamilton. I know that other workers here among you have had the same experience, and Brother Bell says that he has to have his watch attended to very frequently because of the great amount of treatment work that he is doing. His experiences are identical with mine. In the mail we read often of our members in the higher grades discovering that their watches are gradually losing their reliability.

Now, the reason for this is because a watch really is a piece of magnetic mechanism. It is not all just springs and cogs that carry on their work in a purely mechanical manner with no other motive power or guiding power than the main spring. There are delicately balanced features in every watch and even in clocks that are easily upset and thrown out of balance by the mere change of magnetic environment. In fact, they have to be partially magnetized in the proper way when the watch or clock is made in order that they will have a magnetic balance of their own. If this magnetic balance is gradually or suddenly disturbed, the watch will not function properly.

A watch worn on the wrist or next to the heart in a vest pocket or near the solar plexus is very close to various centers of magnetic radiations, and a watch that is carried anywhere on a person is always inside of the magnetic aura of the human body. This magnetic aura or the radiations from the human body are sure to affect the magnetic balance of a watch.

At sudden transition, or when the body is so injured that its magnetic vitality is instantly lowered to almost the separation point, the magnetic field around a watch carried on the body would be suddenly and terrifically unbalanced, and I have no doubt but that in the case of very delicately balanced watches this sudden interference with the magnetic condition of the watch would cause it to stop. Therefore, we have a possible explanation of why some watches do stop at the moment of transition.

In regard to clocks I wish to say that it is a notable fact that in nearly every case where a clock has stopped at the time of the transition, it has been a clock in a home or hospital that has been constantly in the sight of the patient and one at which the patient has looked and concentrated upon for many hours at a time while ill or confined in bed. It is said by those who have passed through sinking experiences that were

similar to the early stages of transition, but who have later recovered, that as life seems to be ebbing away, the ticking of the clock becomes more and more significant, and to most of these persons the ticking clock fascinates them to such an extent that they cannot help but lie in bed with their eyes fastened upon the clock, watching the minutes go by and believing that any one of those minutes may be the last one.

If some such condition on the part of persons approaching transition is true, then it is possible that the magnetic radiations from the mind or the thought waves from the mind of the person who is ill may have some effect upon the magnetic condition of the clock, and that at the moment of transition the sudden checking of the thought waves or magnetic conditions flowing from the patient to the clock may cause the clock to stop. I have seen experiments where persons perfectly healthy and alive in every way have concentrated their eyes and mind upon a large ticking clock and caused it to stop.

I knew of one man, the late Mr. Zanzig, famous as the world's most gifted mind reader, who demonstrated to me the possibility of stopping a clock at a distant point at any selected hour or minute. I have seen him stop twenty or more clocks in one day when many of these were located at distant points in the city of New York. He could stop them at the moment selected by a committee and written down upon a piece of paper. He claimed that it was possible for the radiations of the human mind or the thought waves to upset the magnetic balance of the clock. This may account for the stopping of some clocks that are being watched by persons approaching transition, and it may also explain why some clocks have been stopped by persons passing through transition at a distant point. Such a case, for example, is that of the boy passing through transition in the trenches during the World War, and who sent thoughts to his mother and made her feel his presence, and at the same time stopped the great clock on the wall at precisely the moment that he was losing consciousness.

Certainly, we have a very interesting field for research here, and none of our members should be discouraged by the positive statements made by watchmakers that this whole subject is pure tommy-rot. Such things have been said by scientists or mechanics or materialistic minded people about many other psychic laws that have later been proved to be sound in spite of the denial on the part of those who thought they knew.

Visitors to Headquarters

The next question is one that may prove helpful to many hundreds of our members at any

time. It is this: "Are visitors welcomed at headquarters at any hour of the day or evening to visit the Egyptian Temple, Museum, and Library, and the officers, or must appointments be made in advance?"

Those of you here who see visitors passing through our offices every day in the week may wonder if there are any members in our organization who have the least suspicion that this place is ever closed at any time. But, of course, the buildings here are closed at certain hours, and we know that very often our telephones will ring at our homes very early in the morning or very late at night, announcing that some member has just arrived in the city and is at the railroad station or at a hotel and wants to see us at the earliest possible moment. We know that some of these persons are disappointed in not seeing us because they frequently tell us that they are on their way to Los Angeles or San Francisco or elsewhere and have only an hour's stop-over in this city between trains and cannot wait for morning or the hours when the buildings are open. Some of the arrivals are here between twelve and one or one and two in the morning when none of the officers can be located or the hostess brought to the building in time to show the persons through. We have always said that if visitors anticipate arriving in this city at any hour that is long after the usual daytime or evening hours, they should write to us about it and we will be glad to have a number of the officers here present to greet them and escort them through the many places of interest, regardless of what hour in the morning or night it may be.

However, those persons who arrive in this city or come to our grounds here on the edge of the city at any hour between eight in the morning and five-thirty in the afternoon, except on Sunday, find a hearty welcome, with an especially trained hostess in readiness to escort them through the Temple, Museum, Library, Offices, Auditorium and park buildings, giving an interesting discussion of each place visited and introducing the visitor to whichever of the officers may be present or available. Those who call Monday or Wednesday evenings find the same readiness, for Monday and Wednesday evenings are the nights when the public is invited to visit, and there is hardly a Monday or Wednesday evening in any week that does not see a large gathering of visitors. On the other nights of the week, except Sunday night, there are officers or members here ready to greet any visitor and escort him through the buildings.

Naturally, some of us sleep and try to be home occasionally, and therefore, there are two or three evenings in the week and Saturday afternoons and part of Sunday when visitors may find very

few of the officers present. Nevertheless, there is generally somebody selected to be on hand to show the visitors around and extend greetings to them.

It is unfortunate, of course, that sometimes visitors will come to see us who have only an hour to spare between trains, and they call at our offices at an hour when the Emperor or the Supreme Secretary are engaged in dictating some new lectures or important letters, or perhaps holding a Forum meeting, and cannot see the visitors at once. On such occasions the visitors are asked to kindly wait for a later hour or to come back again in the afternoon or evening, or to allow other officers to escort them around or answer their questions. Our guest book in the lobby, as you know, shows hundreds of visitors from out of town registered there for each month of the year. When I say out of town, I should say out of the country as well, for if we take last month's record and look down the pages, we will see over one hundred and fifty different cities represented and thirteen or fourteen countries.

Being so near to San Francisco where the boats from the Orient and boats from Europe and New York arrive and depart or stop for a day or two to give steamship passengers an opportunity to go sight-seeing in California, it is natural that we should have many visitors from foreign lands. It is not uncommon for us to have twenty-five to fifty visitors in one day, especially on a bright, pleasant day, when so many are out automobiling. For the Emperor or the Supreme Secretary to give each one of these visitors ten or fifteen-minute interviews would mean the cancelling of practically all other activities for the day. Certain routine things must be done by everyone of the officers every day in the week. Each one of you has your routine schedule, and you know that some of you must do certain things each Tuesday of the week even if the buildings fell down, for you would take the work home and do it there; and other members do certain things on Monday, Friday, or on Thursday.

There are several days in each week when all of us try to avoid any possible interruptions in our definite work at our desks. Thousands of lectures have to be mailed every Thursday, and that means that on Tuesday and Wednesday, certain workers in the Editorial and Lecture Departments cannot be disturbed because of the duty they owe thousands of members at distant points who depend absolutely upon the definite mailing of these lectures each week.

The requirements of our printing plant in regard to the magazine and Forum Magazine make it necessary for certain days of the month to be set aside for proof reading and the preparation of the magazines. Other days must be set aside

for the writings of special articles for the magazine. Each one of us has a certain amount of mail that must be answered every day, otherwise the mail piles up beyond any possibility of catching up with it. We have to take into consideration five thousand distant members to every one member who visits us, and keep the others in mind and give them our attention, as well as giving it to those who call to see us.

It has been noticeable that among our visitors, 99% of them understand the reasonableness of our desire to be permitted to do our routine work without interruption on certain days or on certain periods of the day. In such cases when these members or visitors are asked to come back again at another hour or to allow some other of the many employees or secretaries to escort them around, they are agreeable and very pleasant about it. Occasionally, some visitor feels peeved and insists that he or she must have exclusive attention and an interview with the Emperor or the Supreme Secretary, and no one else. We try our best to meet these requirements when possible, but sometimes it is absolutely impossible.

I think that 99% of our visitors who come here go away with the most surprised and pleasant thoughts it is possible for anyone to have. They are usually astounded, first of all, at the largeness of the buildings, the many offices and the very many departments. Secondly, they are surprised at the beauty of the Temple and the Museum. Thirdly, they are highly pleased with the courteous, kindly, considerate attention that each one of us tries to give to them. You know we receive letters constantly from those who have been here to see us, thanking us for the unusual amount of time and attention we have given them in a personal way.

I want to read one letter to you that came in my mail this morning (from a visitor). This letter is from a man who is at the head of a corporation whose offices are in New York City and whose factory is in Connecticut, with a branch office in Boston. He is also a director of a bank and connected with some advisory financial board, working for the government. Here is what he says:

"I have returned home and have had my first talk with a number of the members here in New York City who have never visited the AMORC headquarters in San Jose. They all sat attentive and deeply interested as I tried to describe to them the many buildings, the very many offices and the activities of the large number of employees. If any one thing seemed to impress them more than anything else, it was that which impressed me most during my recent visit with you; namely, that there are so many departments with so many employees in each department, devoted

exclusively to the Welfare work or altruistic help given to the members. I naturally expected to see a large bookkeeping or recording department and a large staff of workers in the Lecture Department, but I had no idea that there were dozens of other departments never mentioned in any of the literature or magazine, and devoted to our personal interests. For instance, I had no idea that a number of highly trained members sat all day long reading letters from members seeking for suggestions, comments or hints that might be contained casually in the thousands of letters you receive each day, and which thoughts and comments can be turned into additional helps for the members. While I was in that department I saw two casual suggestions made in a passive way in two different letters immediately recorded and set into motion. One of these, I know, will be of great help to every member in the organization; and I was surprised at the enthusiastic manner in which that suggestion was seized and started into operation, seemingly without any regard as to whether it would add any cost to the operating expenses at headquarters or not. When I later saw the list of the thousands of suggestions that are tabulated in this department and the hundreds of them which have been put into practical application without any glamour or comment about them; and when I checked up on a few of them and saw what it cost to establish these innovations and improvements, I was simply dumbfounded. I do not think that any branch of my large business or any business with which I have ever been connected could afford to have a department devoted to nothing else but the carrying out of any ideas and improvements that might be suggested by thousands of clients or members.

"I was also pleased with the extreme courtesy on the part of the officers, the willingness of each one to stop and talk with me, even though they did not know who I was until after I had talked with each one. There was a general and positive air of spiritual uplift, kindness, good fellowship and love pervading every department and every activity. The artistic arrangement of every department, and the artistic decorations along with the system of order maintained there at headquarters will convince every intelligent person that the organization is practicing precisely what it preaches, and I want you to know that I am proud of being a member of such an organization."

Such a letter makes all of us feel good, of course. I remember when this Brother came, for I was very busy, and asked him to do a little more sight-seeing around the grounds for an hour until I could interview him. I did not recognize his name and I knew nothing about his private

life until after we had talked for a while. As for taking reports back to his friends in New York City and Boston, this is a common experience. Many of the visitors bring cameras and take a great many photographs while they are here, and they also buy other pictures of our grounds and take these back to show their friends, and we often hear from their friends as a result of the enthusiastic reports made.

We want our members to come and visit us; we want them to see every department in actual operation; we want them to stay until five-thirty and see the large truck leaving this building with as high as ninety-nine full-sized sacks of mail, constituting one day's outgoing mail; we would like to have them come at eight-thirty in the morning and see the same truck bring the large sacks of mail, and see them opened and the many thousands of letters sorted and sent to the different departments for personal handling; we want them to stay for the Tuesday evening spiritual session held in the main Temple; we want them to get better acquainted with us in every way; we want to shake hands with them and answer their questions, and make them feel at home, for after all, this is their great home so far as their studies and work of the organization are concerned.

All that we ask is a little consideration for the routine duties which tie each one of us to our desks and departments as in every other business organization; for remember, the AMORC is not an ethereal, mystical, spiritual, loosely organized something that is floating in the clouds, and which can do tomorrow or next week something definitely planned to be done today. Members who see the actual system at work here, and meet the actual conditions will be able to attune themselves better with our work and will realize that this is an organization created to remain for hundreds of years, and using every principle of law and system to operate in the highest degree of efficiency in spiritual, as well as material matters.

Cathedral Contacts

Here are a number of requests seeking information about the Symposium, or Cathedral contacts, which we announced we would compile. I want to say to all of you that there are two secretaries who are working on that Symposium and filing away a great mass of letters and written information from hundreds of our members who have found different ways of quickly and properly contacting the Cathedral of the Soul. At the present time all that we have been able to do is to casually read some of these letters after they have been briefly read to classify them in filing them away. As soon as we think that this Sym-

posium has discontinued, or that members have discontinued writing to us on this subject, we will begin to analyze the letters and prepare something as a synopsis of what has been written to us.

In the meantime, all members should continue trying to make the contacts because the letters we read show that persistent trial eventually brings success in the average case. There is no trick about making the contact, and the little difficulty that is experienced at first seems to go away after a while, leaving the way to perfect contact open and easy. The result of our Symposium on this subject will be published in the Forum Magazine in a near issue.

The Rosicrucian Aim

One publisher of a large book of ethics in New York has written to us asking us if we can condense into five hundred words the aim and purposes of Rosicrucianism. As though to help us in giving a proper answer he asks two questions: "Is it spiritual? Or is it practical?"

Here we have a difficult problem, indeed, and I am submitting it to you, hoping that some of you in your spare time downstairs in your offices and in your departments will attempt to write out a five-hundred-word outline of what constitutes the Rosicrucian aim in life. I would like to answer one question, however, by saying that the AMORC, or the Rosicrucian Order, is not a spiritual organization. By this, I mean, we are not a religion, and we are not a religious cult, nor are we a spiritual cult. Our work is not to build up exclusively the spiritual side of our members or of their spiritual lives; nor are we materialists in any sense. A questionnaire sent to a miscellaneous group of ten thousand members, asking the question whether they found our work mostly spiritual or mostly practical, was answered to the effect that our work seems to be about half and half, spiritual and practical. I think that about 98% of those who answered the questionnaire said that of the two subjects, they preferred as much of the practical as we had been giving of the spiritual.

The real ideal of the Rosicrucian Order is to build up the intellect as well as the spiritual in man. We want to teach him certain laws of nature, as well as certain laws of the spiritual or Cosmic realm. We want him to know as much about his own body and health and disease as he knows about Cosmic laws. We do not give any special emphasis to the spiritual, and neglect the practical. The ancient Rosicrucians were identical with us in this regard. They spent most of their time in laboratories or in astronomical observatories, or in hospitals and clinics, discovering new cures for physical ailments or new, nat-

ural remedies, or improving the art of surgery and medicine. They did not spend the larger part of their time in spiritual contemplation or purely spiritual uplift, but realized that they had a material mission in life to accomplish and that every human being had a material mission to fulfill, and they wanted to help each and everyone to live this better life through the gained knowledge.

It is a mistake to look upon the Rosicrucian Order as a purely spiritual school or system, for it never has been that and never can be that. I think that the work of our Welfare Department shows that fully 80% of the requests that come to it are for practical, material help in dealing with many of life's problems. The spiritual growth that comes to our members is through the awakening of the self within. You cannot teach spiritualism or spirituality; that is something which must grow from a continuous understanding of all the laws of the universe, including the so-called material laws.

We are not operating as a religious body along spiritual lines, for in that case we probably would be a very small organization, catering to only a very few, and with very unsatisfactory results. As it is today, the majority of our members freely admit that the first grades of lectures deal with material affairs, and the spiritual part of the work follows as between the lines of the teachings. To the thinking person, our work constitutes a new schooling in the proper way to live, here and now. It includes essential knowledge of all kinds, and essential revelations of all truths. It is organized on a practical basis, and not a haphazard, loosely devised, spiritual system. The very symbol of the Order, the Rose and the Cross, typifies this double interest of our members and double purpose of the Order. The Cross represents the body of man with its earthly, material trials and tribulations, leading to self-mastery in the practical things of life. The Rose symbolizes the spiritual unfoldment of the soul as a result of this better way of living. It is just as much our duty to help our members to be happy and prosperous and a success in the business world as it is to help them have peace and spirituality in a religious sense. To do this, the organization must be a practical, systematic, definite, finely organized institution in place of a loosely organized, spiritual organization, living mostly in the clouds and far from contact with the practical things of life.

Spiritualism

Another member wants to know if we feel that all who delve into Spiritualism are obsessed with some strange idea, and are unworthy members in

our organization, or whether we feel that a great many of these persons are sincere and are entitled to membership in the AMORC.

We have never taken the attitude that anyone and everyone who has been or is interested in Spiritualism is a fanatic or is unreasonable or unworthy of membership in our organization. We do decry most of the practices of the so-called "professionals" in the spiritualistic field. We do deny active membership in our organization to anyone who makes his or her living out of pretending to give public and private interviews with spirits and souls of departed ones, or who receives pay or donations of money for producing weird sounds and music and other effects in dark seance rooms.

We not only believe that a great many who are interested in Spiritualism are absolutely honest and sincere seekers for higher truths, but we positively know this to be a fact. Some of our propaganda is announced in spiritualistic magazines, and from these magazines we receive many excellent members who have gone into the spiritualistic field because they knew of no other place where they could contact persons who help them in their problems. After this point is once settled and they discover that they should look for something more definite and helpful, then they come in contact with us and become highly enthusiastic over the opportunities they have to actually study and investigate the principles that have puzzled them. Most of them retain thereafter a very casual or lessened interest in spiritualistic demonstrations.

We have no particular quarrel with Spiritualism as a religious school of thought, but we do criticize occasionally the terrible practices that are carried on in the name of Spiritualism. If our members could sit here and read one day's mail that comes into this place from inquirers, and could read how they have been defrauded and deceived and made sad and pitifully distressed by their terrible experiences with dishonest spiritualistic mediums, they would realize that something should be done to prevent this practice. This is the only phase of the spiritualistic matter that we venture to criticize at all.

Our Foreign Friends

We were very happy a few weeks ago to have with us here as a visitor our good Brother, the Grand Chaplain of the Grand Lodge in Harbin, China. He had been here only a few weeks when war started in China, and he told me that he had cabled to his wife and children in Harbin, and could not get any definite answers, and he was terribly distressed, but still he had faith that Rosicrucians and others who held the right

thoughts would be protected in that war-ridden district. After visiting with us for a day and coming in contact with the spiritual work of the organization, he started on his way across the Pacific to see if he could reach his family. Certainly, we felt sorry to think of conditions in Harbin where we have had the united Grand Lodge of Russia and Northern China in operation for so many years and on peaceful, happy, fraternal relationships with us here in America. We have come to know a number of the officers in that district and a few of the members, and have learned to love them, and our hearts go out to them in this terrible time of conflict and disorder.

The same is true of the Grand Lodge of Southern China in Shanghai. At the present moment we have no way of learning by cable or by radio whether any of the principle officers there have been injured or taken from this earthly life or not, but we feel sure that the intensely interesting activities of that lodge have been forced into quietude.

In the war zone of Japan and China today are many hundreds of Rosicrucians of different nationalities, and we should all send to them our thoughts of love and peace, regardless of race or creed. I am sure that no true Rosicrucian will be guilty of the least degree of bias or prejudice in connection with the difference of opinion between the nations involved in the present war, and that all will send to the people of both countries the same kind thoughts for the re-establishment of general peace. Rosicrucians would like to see peace established throughout the world, and until our own government assumes an attitude that is otherwise than neutral, we should hold ourselves away from being tempted to pass judgment and condemn others. Love should be the law of every Rosicrucian.

Foreign Propaganda

Perhaps none of us have the full realization that we should have of what it means to be a Rosicrucian in most foreign lands and try to help the great work along. It is an actual fact that in most of the countries of Europe, for instance, it is worth a person's life, and certainly worth his peace and happiness, to admit that he is a Rosicrucian, or a student of Rosicrucianism, or even interested in such a system of thought. The various churches and religious authorities absolutely condemn and forbid the spread of Rosicrucianism or similar thought, and everyone engaged in it becomes a marked man or a marked woman, and sooner or later their careers are cut short or they find themselves forced into the utmost of poverty, disgrace, and suffering. Nearly every

active worker of the Rosicrucian Order in foreign lands carries on his activities under a nom de plume. His address must be concealed, his contacts carefully veiled, his utterances obscured by allegories and his correspondence sent in a round about manner. He cannot open a lecture on the subject, nor pass out leaflets and propaganda literature. With the hundreds that he may meet each week in his general business affairs, he must show no signs of being especially interested in anything that the church considers unorthodox or which the state may have condemned for political reasons.

Yet thousands upon thousands of Rosicrucians in foreign lands are as enthusiastic to help spread the good work as are our members here in America. They live and think it; they go to sleep at night dreaming of it, and awaken in the morning fresh in vigor, and able to carry on in their own way with renewed enthusiasm, but with the sword of persecution constantly hung over their heads.

They have to pay a terrible price for the knowledge and experience they gain. The differences in money exchange make whatever dues they pay to other jurisdictions or whatever books they buy from America cost them far out of proportion to their incomes. In some cases, one or two books will cost the equivalent of an entire week's salary. The expense of going great distances to meet with a few in safety is another large item. The cost of correspondence that must pass through many hands before it reaches the right person, also adds to the expense and annoyance of making contacts. These members are heartily in sympathy with all that we are doing in America, and they look to our freedom and our privileges here as nothing short of conditions to be found in heaven. We, on the other hand, take all of this for granted. We speak about our rights of receiving mail and our rights to have free speech, and all the other rights that the constitution of our country gives us, but we are not thankful enough for them.

Our foreign members are real heroes and martyrs, at the same time. Everyone of them who is in some big business, which from the American point of view is hardly large enough to properly support them, but from the European point of view is large as it is possible to make it, expects any day to find even that amount of business taken away from him if he is discovered to be a Rosicrucian.

We should send more of our kind thoughts to these foreign Brothers and Sisters, and should never miss an opportunity to write to them if we can. Truly, war and politics have cost the Rosicrucian organization throughout the world many valuable members through the adverse activities

and unfavorable conditions, and we should send thoughts of love and sympathy to all of them all the time.

The Price of War

We remember that when our own country was engaged in the World War, the Rosicrucian activities were greatly upset. Our present organization and administration was young and not as well known as it is now at the time that America entered into the World War, and the Department of Justice investigated every secret society or every organization of a fraternal nature to determine its legitimacy and purpose. Many were found to be political in nature and anti-American. Most of them were found to be reliable and non-political and taking no part in anti-war propaganda.

The name, Rosicrucian, was so new to persons in those days that our organization was constantly inquired into and investigated, much to our annoyance and chagrin. Many unpleasant things occurred which we tolerated, knowing that our government was right in its desire to properly investigate, and it was only the ignorance of a few investigators that made them question the ideals or true meaning of the word, Rosicrucian. We remember one amusing incident when a telegram was sent from New York to Los Angeles, containing the word, *Imperator*, as a title of one of our officers. The German ship, "*Imperator*," was missing at that time, and the government was searching for it. All telegrams being censored, this particular one that we sent was immediately seized by an overzealous, but uneducated investigator who thought that he had found a clue to the missing ship, and it took several days of argument and the reading of many documents, directories and encyclopedias to this man to convince him that the word, *Imperator*, was connected with other things than ships.

It was at just this time that the incident occurred which all of our old-time members know about, and which, although of a seeming serious nature at the time, turned out to be one of the very best blessings that came to us. It was due to the fact that one person in New York suspected that the Rosicrucian organization was still a wholly German organization because of the German activities of the Rosicrucians at one time. In order to embarrass the organization and bring it before a court of investigation, he connived with a young woman in the organization to have the chief officer of AMORC brought into court on a suit filed against him, charging that there were irregularities in connection with the sale of shares of stock in the organization. The police made an immediate seizure of all of the records,

books and financial statements of the organization and subpoenaed fifteen or more members. The next day in court it was realized by the person who had brought the action that a serious mistake had been made because the organization had never issued any shares of stock, and could not do so since it was not a financial organization or a commercial organization. For that reason also, no shares of stock could have been sold. The complainant, therefore, refused to appear in court and present his charge. In the meantime, the Department of Justice, and the district attorney's office and a number of other officials carried on an intensive investigation for twenty-four hours, and once again the case was called in court and the complainant again refused to appear.

The result of this sort of tactics was that the case was dismissed, and there appeared on the scene one Commander Beecher, who had been in command of ships that carried the American boys across the seas. He appeared in his naval regalia and testified that he was not only an old-time member of the organization, but an officer, and would vouch for the integrity of the organization. Other members holding high positions did the same thing, and the person who had brought the false charge of selling shares of stock, etc., was placed in the embarrassing position of remaining under cover and being unable to substantiate the false statements he made. One newspaper in New York took the opportunity also to devote much space to the bringing of the charges against the organization, but on the second day admitted in its news items that some mistake had been made, and later on in the week published the fact that the case had been dismissed. Other newspapers, as the New York World and New York Herald who were familiar with the true purposes of the organization, published nothing of the unpleasant features of the incident, and merely announced later that the false charges had been unsubstantiated by the person who refused to come into court.

Every now and then some one of our new members learn of this old incident, and writes to us to ask about it, and of course, they are quickly acquainted with the facts, because photographic records of all of the investigation and *dismissal of the case* have been preserved to show to such persons. Fortunately, at the time the incident occurred there were members in New York from all of the principal jurisdictions, for it was in the summer time and just prior to our National Convention. There were representatives from the various Canadian jurisdictions, American jurisdictions and even from the Spanish-American section. This made it possible for the true facts to be rapidly spread throughout the organization, thereby preventing what might have been a very

serious setback in the activities of the Rosicrucian Order.

This is just typical of what may occur in war times or even in peace times if political factions attempt to interfere with man's progress in his search for Light.

In Europe there are rules and regulations of a political nature which are almost equivalent to war time conditions, and we, who passed through the unpleasant experiences just related, can sympathize with those in Europe who have such things to face continuously.

Peace Profound

Some years ago the manager of one of the largest newspapers in the eastern part of America wrote a letter to a number of his friends expressing his admiration of the salutation, or phrase, "Peace Profound," as used by the Rosicrucians. He said that he had at first noticed this phrase as a closing salutation in a letter from a member of AMORC, and then later upon investigation found that it had been the universal and age-old benediction used by all true Rosicrucians when separating from one another or in closing their conversations. He called attention to the fact that it was one of the most cheerful, beautiful, divine blessings that one human being could wish upon another.

Recently, we wrote a letter to another editor in England who is doing a great work with his publication, and wished him well. We make it a practice here at headquarters whenever we find an excellent book or well-edited magazine or a publication that is living up to and promoting high ideals, to write to the responsible heads and express our appreciation and thank them for what they are doing for humanity. We do the same whenever we find a lecturer or teacher doing something that is unusually good. We like to praise and thank others for the good they are doing wherever and whenever it may be.

All of you may be interested, therefore, in a little article that I want to read from an English magazine, written by one who had received such a letter from us. I am going to quote it here in full so that you may see how such a benediction as "Peace Profound" spoken in sincerity and associated with other ideas of thankfulness and appreciation affects those who receive this benediction. Here is the article, occupying a full page in "The Rally" of January, 1932:

(From The Rally)

The other day I had a message from across the sea, which touched me more than any salutation I have ever received.

It was a wish that I might enjoy "Peace Profound."

The person who wrote it never had, and probably never will meet me, but the wish, the prayerful wish, came like a warm handclasp, and greeting from an unknown friend.

Hidden away, deep in the mail bag, rushing over prairies, through forests and mountain tunnels, then down in the hold of a vessel, amid the ceaseless chug-chug of the engines, hauled up into busy ports, counted out by postal sorters—was that silent message, "Peace Profound."

It is so through life: deep in our hearts, amid all the change and turmoil of existence, we, too, may carry "Peace Profound."

That peace was only a prayerful wish for the author could not give it me; but when Christ was speaking in that last solemn address before His Crucifixion, He said to His bewildered and anxious disciples, "Peace I leave with you, My Peace I give unto you. Not as the world giveth give I unto you." John xiv. 27.

The peace that comes from the world may merely be arrested activity, and may be shattered, because it rests on material circumstances for its continuance; but His peace has no such feeble support.

It is not of this world, but it is over all the world to the heart in which it rests.

Then again, "Peace Profound" is right deep down, deeper than anything that can come to disturb it; it should be the very bottom layer in the strata of our hearts.

The veins in a block of marble are caused by the presence of minerals in the stone, so should Peace vein our lives, it should intersect our words, our manners and our dealings with those whom we meet.

The peace that Jesus gives is not a superficial polish which can be roughened by hard wear, but it will give a smoothness to our behavior, which is often lacking in those restless and discontented ones who have it not.

This Peace will only become finer and more brilliant with the passage of time.

Again, this "Peace Profound" is not something we can produce; it is not a self-induced ecstasy, it is a gift which Christ gives to those, and only those, who keep very closely to Him.

Jesus gave His peace to eleven men who had been constantly with Him, and were His friends, "sharers of His joy, His sorrows and His temptations," and it is through a constant fellowship with Jesus, a resting upon Him with all our hearts, whatever the difficulties and the disappointments; it is through this oneness with Christ that there will steal into our souls His

Peace Profound.

BOON CLARK.

Operations On Your Spine

Our correspondence is revealing the interesting and surprising fact that all over America today there is an increasing interest on the part of physicians and surgeons to experiment with the human spine, and especially with the fluid of the spine. It appears that whenever a patient is taken into a hospital for any mysterious illness or for any operation or examination, one of the first things that is recommended is that some serum be injected into the spine, or some exploration made of the spine and its fluids. We see from this that the spine is now becoming the center of investigation and experimentation. It is only a few years since every ill person was advised to have his appendix examined or eliminated, and we are just on the verge of getting over a spell of having tonsils eliminated, and now we are face to face with a new field of experimentation.

Experimenting on the spine is far more serious than cutting out the appendix or cutting out the tonsils; and I think we should sound the note of warning in all of our correspondence with our members, advising them to hesitate long before they permit any spinal operations, spinal injections, or spinal drains. Certainly, it is unique in medicine to claim that indigestion, intestinal troubles, and perhaps even toothaches and toe-aches can be cured by drawing some of the fluid from the spine and giving hypodermic injections to the spine and otherwise treating the spine. We know of some very serious consequences, and we know of some cases where patients were relieved from serious spells of suffering that would have brought about untimely transition if friends and relatives had not insisted that the spinal experimentations cease and the patient be permitted to go on without them.

I do not mean these comments to be a criticism of legitimate surgeons, nor of the honest and conscientious efforts of experienced surgeons, but I am referring to hospital experimentations or the recommendations of inexperienced surgeons or physicians who think that they have hit upon a new field of discovery in the human spine.

Patients who are suffering from any illness where spinal examination and treatment is being recommended should insist upon having several physicians examine them and decide upon the matter before they submit to such treatments. I hope that this will reach our members and help them to protect themselves against unnecessary suffering of any kind.

The Truth About Spiritualism

Every so often I am asked to come before a convention or congress of our Rosicrucian Brothers

and Sisters and explain some of the problems that confront the average human being in attempting to solve the mystery of life after death.

Usually the seekers for even an inkling of information regarding the future state of man find themselves wending their way toward spiritualistic seances or toward the portals of organizations claiming to reveal the truth regarding our spiritual existence after transition.

It is indeed unfortunate that with all of the available facts that shed so much light on transition and conditions thereafter that any real seeker or honest investigator should be misled or misguided and tempted to even listen to, let alone accept, some of the impossible arguments that uninformed and inexperienced persons offer as positive proof of immortality and inter-communion between the spiritual world and this world. It is dishonorable to the high ideals of the true and honest spiritualist and it is a disgrace to the world-wide movement of research devoted to discovering the real facts that lie just beyond the veil.

I have before me, for instance, one of the latest pieces of literature issued by a recently-formed organization which assures investigators that it is the very last word in organized movements for the establishment of the truth of the spiritualistic claims. This piece of literature was sent to me by a highly intelligent woman who is as anxious as you and I are to know whether those who have passed on to another life or another plane of existence are conscious of their existence, conscious of us, and capable of communicating with us. Such a piece of literature, however, immediately brought doubt, skepticism, and distrust.

Instead of firing the imagination and quickening the impulse and perhaps awakening the dormant faculties that make for spiritual attunement, this piece of literature practically destroyed the last vestige of hope and threw the entire spiritualistic movement into disrepute.

This piece of literature purports to be an outline of the activities of a new Bureau of Spiritualistic Research. After telling what its purposes are in very commonplace language, entirely void of the idealistic language that should be used, it attempts to give its organization a preponderous background by publishing a list of names of the persons who are teachers and directors of the activities of the organization. It heads the list with the Right Rev. Jansen, formerly Bishop of Ypres. Then it includes the names of Pythagoras, then that of Apollonius of Tyana, then Ralph Waldo Emerson, James Riley, and a number of others, well known in the field of religion or philosophy.

This is followed by several pages of dialogue supposed to have passed between an attorney, who was a member of a seance group, and a

child spirit, purporting to show the remarkable spiritual sight or second sight possessed by the child.

How easy it is to list the names of persons long passed out of this life and who cannot be easily summoned into any court or room of investigation to either prove or disprove that they are teachers and directors of this institute. In no other field of human activity and certainly in no field of scientific or learned investigation would a list of this kind be accepted. It smacks too much of fraud and of humbuggery.

In fact, the literature reads very much like a prospectus for a mining company with all of the mercenary, commercial features included in an attempt to draw the inevitable investment from the gullible investor, but even the most fraudulent of mining or investment propositions would hesitate to put on this board of directors the names of persons who lived 600 B. C., or 100 B. C., or in the first and second centuries A. D.

It is time that some magazine such as "The Occult Digest" of Chicago, and a few other spiritualistic publications, take a definite stand in regard to the issuance of such literature and the publication of claims set forth by spiritualistic mediums of self-appointed groups of high authority in the investigation of spiritualism.

There must come a house-cleaning in this regard before the intelligent, cultured, thinking men and women of the Occidental world will become more than casually interested in the excellent work that is being done by a large number of conscientious investigators or mediums who hesitate to make any definite claims and who look with proper hesitancy upon every positive statement that is made.

So little is actually known regarding any future life and so contradictory are the many personal claims made by thousands of unqualified leaders that not until the work of spiritualism is systematized and put upon a real basis of integrity and sincerity will the majority of thinking people take any interest in the matter whatsoever. Certainly, literature of this kind intended to get dollars from seekers for a course of lessons in how to become a medium and basing its integrity upon the directorship of invisible and unseen workers is not a credit to the honest and honorable possibilities of the work that can be done by real investigators.

Psychic development is more truly a personal process than any other form of development associated with human evolution. The communion of the spirit with spirits is as high and impersonal a form of religious ecstasy, sublime emotionalism, as anything known to man, and the moment this is degraded to common-place commercialism, it is shocking to the finer sense of the real student.

As I have said above, there is so much real proof to be found in quiet, personal researches, or in the lives of those who are leading a high and noble spiritual life.

The theme of the spiritualistic claims will not pass out of human existence for many centuries to come and the success of the investigation of this theme and its accompanying claims will depend upon how much of the fraud and fantastic fanaticism is eliminated from the work that is held out before the public.

Let us all unite, therefore, in speaking of the real principles of spiritualism as something ordained or given as a blessing by God to all of us to use nobly and for the highest purposes.

More real truth will be discovered regarding life after death, as it is called, through quiet meditation and contemplation in the privacy of one's own home while lifting the spiritual consciousness of man to a higher plane than through all the public lectures and public demonstrations.

All of us will regret to see the nobility of spiritual research sacrificed for the aggrandizement of the medium or the promotion of some individual plans.

Motherhood

Here is another interesting problem that faces a member who has written me very sincerely and sweetly about it. This woman says that she has taught children since she was sixteen, and is now a teacher, and from all reports we have received she is highly efficient and doing excellent work. She has a very fine education, a sweet nature, high ideals, and a real tenderness toward children that is more than usual with teachers.

This good member has looked upon motherhood as something designed only for the few and not intended for her. In fact, she always convinced herself that becoming a mother would be a great sacrifice that was entirely unnecessary, and she could not make herself believe that children were blessings under any circumstances.

Now this attitude on the part of the Sister was not prompted by selfishness. In some cases the desire to remain unmarried and without children is due to selfishness entirely. In other cases this is not true, for as with our good Sister here she has taken care of her father, has done much to help others, and is ready in a true Rosicrucian spirit to help everyone who appeals to her and whom she can help. She would be willing to sacrifice her time, her sleep, her pleasures in life to help others as she has done, but, nevertheless, she felt that in her case the bearing and rearing of children would be an unnecessary sacrifice. She asked for our advice, and I am going to tell you what I told her, for I think that you may have

similar cases coming before you when you can use this advice to good advantage.

You know that once a year I make an appeal to our members to adopt children if they have no children in their homes. I have done this for over fifteen years, and I am glad to say that every now and then I receive a photograph or a letter from a child, an intelligent boy or girl who is about to go into high school or leave the grammar or primary school, and whom I know was at one time a foundling, homeless, unwanted, and unloved. The miracles that have taken place in the lives of these children and the opportunities that they now have, as well as the blessings they have brought into the homes of their adopted parents, has plainly revealed to thousands of our members how the Cosmic laws work.

I probably am the greatest godfather in America today, if I believe all the reports regarding children who have been named after me, or where I have specifically been made godfather of adopted children. This brings me great happiness, not because of any honor or fame, for outside of this statement of the fact, I have seldom even referred to it. But it does make me happy to think that little children who might have grown up indifferently and under conditions lacking culture, refinement, education and Rosicrucian knowledge, are now in fine homes, being loved and cared for tenderly, and that excellent educations will prepare them for life's great battle and it will make them mightier than the best trained men who have not been put in touch with the Rosicrucian teachings from infancy. These children will represent a new generation that will be of value to this world in a few more years, and I am happy to think that each year sees an increase of the number.

Now our good Sister who has not wanted any children cannot possibly know what she has been missing. Despite all the heartaches, grief, worry, labor, and trouble of raising a boy or girl, there is always a larger amount of pleasure and personal joy in the work that more than offsets all the rest. Aside from this, however, there is a Cosmic duty bounden upon all women who are healthy, normal, and have the mind and faculties for raising children. If they can raise children of their own its even that much better, and when a woman is intelligent enough and tender enough toward children to make a success of teaching and instructing the children of other parents, and she is still young enough, healthy enough, and attractive enough to become a wife and have children of her own and does not do so, she is placing herself in a very peculiar relationship with the Cosmic. The Cosmic knows better than any of us the possibilities in the lives of each one of us, and it knows what we can do if we would

try, and likewise it knows what we are avoiding or evading.

If our position in life is such that at times we look to the Cosmic for help, or hope that the Cosmic will co-operate with us in maintaining the blessings we have, or give us additional ones, or look kindly upon the sorrows and griefs of our loved ones, then we should keep in mind the fact that by refusing to do the things the Cosmic would have us do we are closing the doorway to Cosmic blessings for ourselves or our loved ones.

Again I say, therefore, that if you can marry and bear children it is your duty to do so even against the greatest obstacles, but if you cannot have your own do not refuse to help some little child whose only hope in life is the smiling willingness of some person who sacrifices a little of his pleasure in his behalf. In every community and every county and state of this great country there are homeless waifs praying with real faith to an unknown God to send some fairy into their lives to change the misery around them into fairy land. Why not be a fairy to some little child and at the same time strike the magic wand of your own life and release Cosmic blessings upon both of you?

Contacting Masters

Here we are face to face with another problem that is becoming a real problem with an increasing number of our members. Fifteen years or more ago this matter was one that interested only a few. Today it interests several thousands of our members, and each month sees perhaps another hundred members reaching a degree of development where they come face to face with this problem.

The problem is that of contacting the Masters. I mean by this that the members in their experiences or in their periods of concentration, meditation, contemplation, or relaxation, or sometimes during their sleep, and very often while asking the Cosmic for certain information, or while contacting the Cathedral of the Soul, come in psychic contact with some one of the great Masters.

Sometimes they report that they see the Master whom they contact very clearly; in fact, clearly enough to write to us and describe his complete countenance and the clothing or costume that he wears. At other times they see him only vaguely, or just his eyes sparkling and with hands extended in a loving benediction. At other times they know that they are in contact with the Master because they hear his voice giving them a brief message or they see his hands pointing to some handwriting on the wall, or they have some other impression that distinctly informs them that they are in contact with one of the great Masters.

One of the outstanding impressions connected with these experiences is that the Master is their appointed Master to guide them and be in touch with them continuously hereafter. In other words, the Master they contact in this way is not one whom they will never contact again or have contacted only casually. He is the one that is to be their Master as long as they live on this earth plane. The members know that this is a contact with their Master and that it is a contact that will continue as long as they are loyal and sincere in the work.

I do not think that I have received a letter reporting these unusual experiences where the member says he had any doubt of the Master he contacted being "his" Master. That much is definitely given to the student. The thing, however, that is always very vague and which puzzles these members is the fact that these various Masters seldom identify themselves. Even in cases where the Master has been in touch with the student a dozen times or more and the student has become quite familiar with his voice or his countenance, still there is nothing ever revealed that tells the name or personality of this Master, and that puzzles the student.

Of course, after the student has evolved to the highest degree of development, he does become acquainted with this Master, and becomes intimately acquainted with him. But during the year or two of preparation he does not know the name, nor character, nor anything else about "his" Master.

Naturally, these members write to us and describe the Master or describe the experience, and ask if we can tell which of the many great Masters it is that they are contacting.

Now, it seems only reasonable to us, and it should seem reasonable to our students, that if these Masters are desirous of keeping the student in ignorance of their identity or for any reason believe it is advisable to remain unknown for a while, then nothing that we can do would enable us to discover the facts or to learn who the Master is. And if we could do so, we would not break the desires and wishes of the Masters by revealing the facts. Very often we might make a very logical guess regarding some of these Masters. I know that once in a while a letter I get and the description it contains of a certain Master warrants me in suspecting who the Master is, but even if I have a good idea, it is not my duty nor your duty to explain this to the student, for if the Master desires to remain unknown, then that should be our law.

Of course, the students are anxious about this matter, and I know that when I first contacted one of these Masters, I went searching through all of our lectures and lessons that I had at that time and I went into correspondence with the

great teachers in foreign lands, giving accurate descriptions of this Master, and I even went so far as to paint a picture of his countenance that was unusually lifelike, for I put much time on it and I seemed to be even inspired in my ability to make this portrait. I carefully packed it and sent it to one of the high secretaries in Europe and asked him if he could recognize it and tell me who it was. He wrote me a letter and said that when he received the carefully packed package, and unpacked it and came to the carefully mounted piece of canvas, it was perfectly clear, except for my signature in one corner of it, and he was returning it to me. When I opened the package and looked at the piece of canvas that I had originally put so much time upon, I found it as devoid of any painting as a new piece of canvas that you would buy in any art store, but my signature was in the corner of it just as clearly as the day I made it. The secretary warned me in a personal note that the sending of such pictures through the mail was an unethical thing, and that the Master had probably obliterated the picture from the canvas the moment I deposited the package in the post office. He also explained to me that I should not attempt to learn who the Master was until he revealed himself to me.

As much as I was disappointed in this sort of thing, I saw the logic of it and waited patiently until I did learn who that particular Master was. Now I see him often and talk with him, and I have even seen him in very concrete form in a foreign city. I can tell when he is even approaching my presence here in America, or when he is going to assist me in some lecture or some work that I am about to do.

Therefore, it is useless for our members to write to us and give us more or less vague or clear descriptions of countenances they have seen and ask us to tell them which of the many Masters they have contacted. Even if we could tell from the descriptions sent us who it was, we would still have no reason for answering the question; namely, that it was a law of the Master.

When these Masters want you to know who they are, they will take various methods of revealing themselves. In the meantime, they desire your co-operation, your faith, your devotion, and your trust. Certainly, they do not appreciate any doubt on your part as to the good reasons for remaining unknown, and they do not want you to feel that you are being deceived in any way, but to respect their silence on the basis that there is a real reason for it, and that this reason is as beneficial to you as it is to them.

Now, this is the only way to answer these questions of our members who write about the Masters they are contacting. We must be frank

and honest with the members, but it is only by going into such lengthy explanation or complete explanation that we will be able to make our members understand the real mystery in this problem.

Following The Masters

In connection with what I was just speaking about, it is also interesting to note that these Masters often urge us or inspire us to do certain things. Our success in becoming highly developed and reaching real mastership in life depends upon how completely we trust these Masters and follow them in their suggestions and advice. Most certainly, we can disabuse our minds at times of any selfish purpose that the Masters might have in anything they ask us to do. In the first place, they never ask us to sacrifice material things for them, and they do not ask us to give them things that are costly or valuable in a material sense, because, in the first place, these Masters could not use such material things, and in the second place, they are not interested so greatly in material things.

About the only time that they deal with such matters is when they urge us or inspire us to take some of our spare pennies or some material object that we are not using and have preserved around the house, and give it to some poor person or some family where it will help them. I remember in one case of a young man whose parents had for years preserved an old violin in the home as a rare relic, and they even thought so much of it that no money ever offered could tempt them to sell it. However, the young man was urged on a number of occasions by one of these great Masters to take that violin and give it to a young woman in his neighborhood who was struggling to master the violin and who had only a cheap one to practice upon. He was finally so tempted one evening that he packed up the old violin and went to the home of the young woman, and delivered it to her and told her that she could keep it. She lifted the violin up and began to play upon it, and discovered that it was one of the old masterpieces, and it had a marvelous tone. In one week she was to play in a semi-public concert where her ability was to be judged, and if found worthy, she was to receive a three years' tuition in music in Europe. She used this violin on that occasion, and the beautiful tones from the violin were very instrumental in helping her to receive a free scholarship. She was allowed to take the violin abroad with her, where a high value was placed upon it by those who knew, and when she returned to America she brought back to the young man who loaned her the violin the offering of twenty-two thou-

sand dollars for the instrument, while she was using another one that had been given to her in Europe by some old musician who was touched by her music.

Such sacrifices are sometimes asked merely to test our willingness to follow the direction of the Master, and when we wholeheartedly give in to the suggestions, there is surely to be some rich reward of some kind. Many times these Masters urge us to do simple little things or refrain from doing simple things that we think are harmless. Not only will much good come to ourselves and others from following this advice, but we gain in Cosmic strength and spiritual progress by showing our willingness to follow the still small voice of the Master that speaks to us, without hesitating, and without asking questions, or without having the least doubt come into our minds.

Patriotism

Every now and then we receive in our mail a very heated letter criticizing the Rosicrucian Order for having in its propaganda and in its teachings the least semblance of patriotism. I am glad that because of our heavy mail each day, which makes it impossible for us to file letters away, we have never kept any of these overheated letters. We would have had to put them into fireproof vaults to keep them from starting a conflagration. You know that much of our propaganda literature says that there are certain classes of persons that we do not want in our organization, and it names "conscientious objectors, communists, anarchists, atheists," and fanatics are among those most undesirable. This statement in our literature always brings letters of criticism to us from these classifications of individuals.

Invariably some of them write and say that they are not communists or atheists, but they cannot subscribe to our demand that each member pledge himself to honor and respect the flag of the country. Others are bold enough to say that they would damn the flag at every opportunity. On the other hand, a few write and tell us that we are adding patriotism to spirituality unnecessarily, etc.

I never could understand the mental make-up of an individual who will leave his own country and come to America to live and enjoy the benefits of this New World and share in our happiness and wealth, and live under our protection, and yet refuse to respect the very flag that is helping him to make a new start in life. All of these letters have not come since the period of depression started. In fact, since the depression started there has been less of these kinds of letters in our mail than heretofore. Probably all of the characters that are against the government

and against system and order are very busy "making hay while the sun shines" during this period of unrest, and who have more important destructive thinking to attend to than writing letters to us. They are trying to make it appear that this depression is a typical reason for abandoning our present form of government and adopting something like they have in Russia or other places. I have always felt that a man who could not respect the flag under which he is living should be tied fast to something that is moving pretty rapidly and set on his way across all the countries until he finds a place that does suit him and a flag that he can respect. I know that during the trips taken by my wife and myself through many lands at different times, we have always been able to respect the flag under which we were traveling or temporarily living; and such countries having flags that we could not respect or those governments which we could not agree with, such as the present government of Russia, we have stayed away from, and in no way placed ourselves under obligation to such country or such flag.

Perhaps the teaching of spiritual truths has no connection with patriotism, but in the development of character and the development of civilization in the individual and collective groups of individuals we do find patriotism a very necessary element. More than this we have found that where there is no respect for government, for established system and order, there is no respect for individual system and order, and little consideration for the individual's own systematic way of living.

Our organization is not devoted exclusively to the teaching of spiritual truths, but is devoted to the upbuilding "of a more glorious nation of successful and happy individuals." For this reason we have no time to bother with those who have not yet learned the value of established government; and we have not time to bother with the man who cannot respect the symbol of his country's rights and powers. Such a person would not respect any other symbol either.

The Rosicrucians believe that war should be wiped out of existence as a means to an end, but, on the other hand, the organization realizes that until man, himself, evolves to a point where war is impossible because of his higher understanding, there will continue to be strife and contest, and that when the government calls for volunteers or for its citizens to protect the country, every citizen owes a duty to his country and his flag to serve in war time as in peace time. On the other hand, one of the slogans of the Rosicrucian Order in this country is, "Evolution, not revolution, for America."

We are proud that our organization is one hundred per cent patriotic, and that patriotism is not

necessarily based upon a love for war or an admission that war is right, but it is based upon the fundamental principle that the true citizen and the honest citizen will stand by his country, right or wrong, until his country becomes right in everything.

For the same reason we cannot bother with atheists. All of our principles and studies admit and acknowledge the existence of a Supreme Being. One who does not admit that could not study our teachings with understanding, and a doubter of the existence of God would have to be converted. We have not the time nor the inclination to attempt converting atheists into believers before we can start teaching them anything else. There are too many of those who believe and admit the existence of a Supreme Being for us to waste any of our time with those who do not believe.

From our point of view, patriotism is not akin to Godliness, but quite associated with it. The real Rosicrucian will not only believe that he has certain divine rights and privileges, but that every other human being also has them, and he will believe in sharing with others what he has, and, therefore, he will believe in a group or nation of individuals as having group rights and privileges, and these must be regulated or systematized by some form of government. Our love for our fellowmen is part of our love for God, and we can best help our fellowmen by helping them to maintain a government and a system of control of all the material affairs of man's life.

Negative and Positive Treatments

We have a Brother with us this afternoon who is Chaplain of the Grand Lodge in Harbin, China, which is at the present time under fear of warfare and greatly disturbed. He is visiting with us for a short time, then he is going to return to his country despite the upset conditions existing there.

He has just handed me a paper containing some questions he would like to have answered in a definite way in order to give to his members in his jurisdiction our view-point and our experience in connection with the matters in dispute.

I see that his first question deals with a problem that has arisen in their lodge among their members who are practicing the healing process contained in the teachings of the Order in all jurisdictions. This first question is, "What happens when positive and negative treatments are given at the same time, as, for instance, if a deep breath is taken and it is held, but followed by applying the left hand to the right side of the vertebrae, and the right hand to the left side?"

In answer to this question I would say that it should be remembered that if a person's health

and physical condition is such that he does not need any positive vibrations to bring the body up to a normal condition, then, no matter what he may do, he cannot add any positive vibrations to his system or to his sympathetic nervous system or to any part of his body. If, on the other hand, negative vibrations are not required to restore normality, then nothing that he can do will add any of the negative vibrations.

In other words, when a body is abnormal, it is either abnormal because it needs positive vibrations or needs negative vibrations to restore a normal balance. If the body needs negative vibrations, then a negative treatment will be highly efficient, and we will feel that the negative vibrations are passing freely into the body. If positive vibrations are needed, the positive flow will be free and easy, while the negative flow will be nil. For this reason, both negative and positive vibrations could not be given to the same body at the same time, for even if the person were so depleted in vitality that he would be on the borderline of transition, there could not be such a condition as would require both negative and positive vibrations at the same moment. One or the other would be absorbed into the body first and acted upon for a while before the other would possibly flow into the body.

In any case, where the hands would be placed as described in the above question, the person would receive either a negative treatment or a positive treatment as he required it, but not both.

The next question asked is, "Will negative treatments for a few days help a patient who is suffering from sleeplessness, or is there any danger in the giving of negative vibrations alone?"

Because the human system will absorb only such negative vibrations or positive vibrations as it actually requires, there is never any danger from giving negative vibrations, except in such cases where there is a critical condition and positive vibrations should be given, and negative ones are offered instead. In such a case the patient receives nothing, for if he needs the positive, he cannot receive the negative, and in receiving either positive or negative, his health will continue to be weak and poor, whereas some help should have been given. Negative vibrations will help sleeplessness if continued for three or four days, and there is no reason to fear any danger from them.

The next question is this: "If a patient has a very high temperature, and negative treatments are given to reduce this temperature, what have you found that actually takes place?"

I believe that our results here are identical with those that you may have in your country or anywhere else, for the human system works identically with all races and all peoples in all coun-

tries and climates, and since our Rosicrucian principles are fundamental, there is no reason for our members in distant lands to think that we here in the New World may have different experiences with these same laws. When a patient's temperature is high, indicating that there is some corrective condition or change existing in the body that makes it abnormal, we find that a three-minute negative treatment given every two or three hours will reduce the temperature slowly within twenty-four hours or sometimes right after the first or second treatment, according to the general condition of the body. This is not a shock to the system nor does it bring any complicated conditions afterward as when drugs or other means are used to reduce the temperature.

Through blood tests that were taken before and after our treatments in such instances, we have found that where the temperature is the result of the combustion and burning up of material elements in the human body as is generally the case when disease is the real cause of the temperature, the giving of negative treatments helps to check the rapid destruction of physical elements and the destruction of blood cells by increasing the chemical nature and the vitality; at the same time it reduces the destructive process. This causes the temperature not only to lower, but the vitality to increase, and really starts the beginning of a curative process instead of a continuation of the destructive process. Of course, no member should depend solely upon his judgment and capabilities in treating any abnormal condition of the body where there is a high temperature without calling in for consultation and assistance some physician or person well qualified and experienced in diagnosing and treating diseases of the human body.

The next question asks whether positive or negative vibrations or treatments given to a patient, one after another, will have opposite effects or in any way undo the work that has previously been done. Again I call attention to what I said in answer to the first question. It has been our experience in all of our treatment work that the human system will take only negative vibrations when it needs them, or only positive when it needs them; and therefore, the wrong one cannot be given at any time. If, ten minutes or ten hours after the giving of a negative treatment, the body will absorb any positive vibrations, it will be because the body then needs them, and if this is true, the positive vibrations following the negative ones cannot do any harm, but can only do good. The same is true if the negative vibrations follow the positive ones at any time.

Brickbats

From time to time I am going to call your attention to the various bouquets and brickbats

that are sent to us by our friends and enemies outside of the organization. Bouquets from our members are always the sweet, little nosegays that we wear each day in our buttonholes. They are sweet little thoughts that make us happy and which we take to ourselves in a confidential way as personal gifts, and do not think of displaying them before the public. But bouquets from outsiders who can have no possible reason for bias or prejudice are large tokens of esteem and praise which we probably show to others at various times. The brickbats nearly always come from those who are not in the organization. It is true that we have a Complaint Department, but we are changing the name of that department to "Adjustment Department," because nearly every one of the letters coming to that department are more in the form of a request to have some slight error adjusted rather than in the form of a complaint. Real complaints seldom come from our members; and we are not boastful in saying this, but happy and appreciative about it.

We are going to be just as frank in revealing and commenting upon the brickbats that are sent to us as we are in commenting on the nice things that are sent.

For the past year or two, all of the brickbats, except one class of them, have come from individuals who are little acquainted with what we are doing, and who have personal opinions contrary to our standards. The one exception is in the case of the unusually hard bricks that are thrown at various times in our direction from only one of the many philosophical, mystical, or metaphysical cults or societies in America, and that one is the Theosophical Society. We appear to be on very good terms with every other similar organization, and we try to be fair with all of them. For some reason, which is probably not very difficult to discover, there are various leaders in the Theosophical Society who seem to have united in their efforts and plans to carry on a continuous attack upon the Rosicrucian Order.

Some months ago we spoke of unpleasant, as well as untrue, comments that had been made about us in a magazine called the "Canadian Theosophist." Since then we have received some more letters from not only our members, but strangers who are Theosophists, commenting on the very unfair and incorrect criticisms made in the "Canadian Theosophist" on December 15, 1931, and again on January 15, 1932.

In the first article of last December, written by Mr. Pease of Victoria, there are more incorrect statements made than we have ever seen in one criticism of our organization. The writer of the article is most emphatic in trying to convince his readers that he is a representative of the school of precision in thought and is a fundamentalist in the art of being precise and correct

in all expressions. Yet his very article reveals him to be so careless in this regard that one tires of reading his diatribe because of its self-evident errors.

For instance, he says among the many precise facts which he is careful to set down with extreme precision as proof that he is not allowing himself to even trust to memory, to trust to personal opinion, that he read a report of one of our International Congresses published in our publication, called "The Light of Egypt." Now, all of our members and many thousands of strangers who have had our literature know that our magazine is not called "The Light of Egypt." One of our propaganda books is called by that name, but it never contained any report of the International Congress or convention. We see at once, therefore, that the man in quoting matter for his criticisms is depending largely upon memory, and a poor memory at that. For that reason his minute criticisms of certain expressions used by us become weak, indeed, for if the argument hinges upon just a precise word or two and the writer is depending upon a poor memory, the very foundation of his argument is rightly rejected.

As another illustration of such lack of precision, we find that he says that we have called one of the great Theosophical Masters by the name of "Ku Tu Mi," instead of "Koot Hoomi." I would like to know if any one of our members has ever seen in any of our literature or reports a single instance of the use of the name "Ku Tu Mi" by us; that is, by any of us connected with the Rosicrucian Order in an official capacity. In fact, I do not recall having seen this Master's name spelled in this manner. Mr. Pease makes a great point of saying that in quoting the great Master we have used some words that are not of the beautiful phraseology that the Master always uses, and for this reason he is convinced that we have never heard anything from the great Master.

If evidence of the truthfulness of our statements hinges upon precision of quotation, then what are we to think of Mr. Pease and his statement that we call the great Master by a name that we have never used, again evidencing a very poor memory and an absolute lack of reliability? In fact, he tries to imply in his criticisms that we may have used this strange name in order to make it appear that we were not misappropriating a Theosophical character. This would imply that the great Master was the personal property of the Theosophical Society and that if we wanted to use any statement that he made we would have to get permission from "the copyright owners," or from the organization who held a lifetime contract on him, as one moving picture concern "borrows" an actor from another company with "courtesy."

In another place he criticizes the statement made by us in our historical records regarding Raymond IV, Lord of Toulouse. He says that we claim that this great Count of Southern France in the Crusades to Jerusalem succeeded in placing the Rosy Cross banner on the Tower of David at Jerusalem and that when he was asked to become King of the new Jerusalem he refused to wear a crown of gold where the first King wore a crown of thorns. He says that this gesture and statement on the part of Raymond was probably written by the Imperator of the Rosicrucians and invented by him as a piece of fiction. This is where Mr. Pease not only reveals a poor memory, but a lack of knowledge of outstanding historical speeches and of historical facts. Every student of the Crusades to Jerusalem knows that it was this Count Raymond who placed the standard of the Christian Cross on the Tower of David, and not the standard of the Rosy Cross, as Mr. Pease states. That the cross was similar in design and was in fact the "Crusader's Cross" is merely a coincidence; and every reader of ancient history in its fullest form knows that every dependable authority attributes that famous statement to Raymond as the reason for his refusal to become King of Jerusalem. Mr. Pease takes a slur at these Crusaders and intimates that if we knew their personalities and their purposes well, we would have recognized that not one of them would have refused such an honor. It is too bad that Mr. Pease does not know his history better and does not know of the many sacrifices that these counts and rulers of Southern France made in their great Crusades of religious fervor. But what has all of this to do with the Rosicrucian Order? Even if such reliable historians as the monks, known as Dom Vic, and Vaissette, in their Latin histories of ancient Gaul and the Crusaders, should have been kind enough to attribute that statement to Count Raymond, it has no bearing upon the truthfulness or the untruthfulness of any of the present-day claims made by the Rosicrucian Order.

But to understand Mr. Pease as a mystic, and, therefore, a proper critic of AMORC and its teachings, I want to call your attention to this bit of philosophy that is astonishing in its boldness and uniqueness. He criticizes us by saying that the Cosmic will not co-operate with the student or the adept in any attempt to do injury or to use Cosmic principles for selfishness or unkindness. Here is what Mr. Pease says about the Cosmic: "Who or what 'Cosmic' is, it is hard to say, but Cosmic force has not more conscience than electricity (which is quite as likely to demolish an AMORC Temple as any other building)." Have you ever heard anything quite as astonishing as this? It certainly reveals the type of mind back of all of the statements made in

this long criticism. We can plainly see that Mr. Pease has a personal philosophy, a personal opinion, a personal bias, and more than these, a personal grudge of some kind, and it is more than likely that in some way or other, the AMORC has interfered with some of his plans, some of his selfish or personal hopes or expectations, and he is taking this means of using the Theosophical magazine pages to carry out his vengeance.

Our faith in the discrimination and conscience of the Cosmic leaves us feeling secure in the Cosmic's protection against any possible harm that could come to the Rosicrucian Order from such a criticism as this; but we wonder what Theosophy and its publications can fear from the Rosicrucian Order that it opens its pages and some of its meeting places to criticisms of this kind without investigation and without any attempt to learn whether the expressed statements are true or not. Certainly, the resentment expressed by hundreds of Theosophists who have read the article and sent it to us, and by others who have criticized it from the floors of their own meeting places should show these editors that they are not building up any faith in their own claims of brotherhood and universal love by such practices.

Astrology

Another brickbat was that which appeared in the "Canadian Theosophist" for the month of January of this year. It is strange how these who want to give vent to their personal attacks find it convenient to write to the same publication; or, in fact, to the only publication that seems willing to publish such matters. This brickbat was written by a man by the name of Hughes, of Hamilton, Ontario. He is probably an astrologer of the professional class, and, therefore, feels that the whole science of astrology rests upon his shoulders for support and for protection from those who would misuse it. He calls his particular message a "warning." He intimates that he has made a very remarkable discovery.

One would judge that he had been spending many hours of the night in spreading before him on a large table all of our propaganda literature and examining it with a microscope and magnifying lenses in search of something that would reveal the terrible nature of the Rosicrucian activities in America. At last he found something which he believes no one had ever noticed before and which is serious, indeed. He says that he found that on the application form sent out in the AMORC literature among other questions asked is that pertaining to the time and date and place of birth. This he considers as an unusual and tricky thing on our part, and so

cleverly concealed in the application blank that the average applicant for membership does not notice the real significance of the question nor ever contemplates what an unnecessary, unfair, malicious question it really is. In fact, he wants to warn all unthinking persons regarding this important discovery of his, and, therefore, he writes about it for the readers of the "Canadian Theosophist." He warns his readers that "to give data of this nature to such people, is, to say the least, very foolish." He says that it would be proper for an occult society to want to look into the moral and mental make-up of a prospective member or to investigate such a person's integrity to learn whether he can be trusted with great truths, but he is sure that our purpose in wanting information about the date of birth is for unscrupulous purposes of a very serious nature. This is what he says:

"It is easy to see how the heads of such obvious money-loving sects would use such knowledge. It is comparatively easy to judge from the nativity, as to whether the person is likely to have money, and so play upon his weaknesses of character to obtain it."

This, he intimates in his serious (?) warning is the purpose of wanting the "time, date, and place of birth." Now, there just happen to be two very weak spots in this man's argument which must be self-evident to anybody of any intelligence at all who reads his article and has ever seen any of our literature. In the first place, we are not the only organization or society that asks its new members to give information about their age or their date of birth. I asked my secretary to make inquiry right here in our own city regarding this matter, and I find that of the thirteen business and civic clubs, of the eleven religious organizations, of the six philosophical societies, of the nine college and university clubs, and of a number of others, in every case but one, the application blank asked for the person's birth date or age. I dare say that such organizations as are conducted by the various churches and the lodges of Freemasons, Odd Fellows, Elks, and others, also do the same thing. Why, then, point out this fact in the AMORC literature as being an outstanding or rather carefully concealed and tricky question of serious importance which is wholly unnecessary except for malicious purposes? We are doing nothing more in that regard than any and every organization does for purely statistical purposes, and not for personal investigation.

Secondly, our application blank does not ask for the "time, date and place of birth." It merely asks for the date of birth and place of birth. No question is asked about the time of birth. If we know the fanatical astrologers' end at all, we know that they will not attempt to make

horoscopes unless the time of birth is given; especially do they want to know something of the approximate period of the day of the birth. The mere fact that this important question of time is not asked for in any of our literature immediately dispels any idea that a horoscope is going to be made.

According to such orthodox astrologers, as is this Mr. Hughes, it is claimed that in order to be able to tell whether a person has any money or any brains or anything else of a definite nature in a concrete form at the very present moment, a carefully made horoscope must be constructed, based upon the precise time of birth; and to make such a horoscope in the absence of any time of birth being given, a vast amount of preliminary work must be done to discover the time of birth. According to the very best authorities, such preliminary work for the purpose of learning the time of birth when it is unknown, consists of many days and weeks of study of the individual's tentative horoscope and the checking up of many past events.

Does Mr. Hughes want to try to tell the readers of the magazine that the Rosicrucian Order goes to all of the trouble of making a tentative and ultimately a proper horoscope of every one of its new members under such circumstances? If that is his claim, then he is paying our organization a compliment, because it would mean that we are spending at least 95 per cent of our operating expenses in making a horoscope of the prospective member before we accepted his registration fee and application. It would certainly mean that out of the small fee of registration and yearly dues, there could be no profit to anyone, nor out of two years of dues, if such horoscopes were made.

The whole idea is so absurd and so ridiculous that perhaps you are wondering how I am taking this time of yours to talk about it. Every one of you here and every one of our members knows that we have not a single astrologer in our employ; that not a single horoscope is ever made, even upon request, and even when our members write to us and ask us to make a horoscope for them and offer to pay us as high as twenty-five dollars to make one—thousands of our members who have written to us about horoscopes have received the same form letter over the past ten or twelve years, and that letter says that we do not make horoscopes and do not teach how to make them; that we do not have any astrologer here connected with us, nor do we even know of an astrologer in this city of San Jose; that we have little interest and hardly any faith in horoscopes, except as a pleasing pastime or interesting investigation into certain Cosmic possibilities; that we can recommend a few astrologers, especially the one in San Francisco usually recommended in

this form letter and who is not a member of our organization, or someone else; that all requests for horoscopes and all remittances should be sent to these persons, and that the AMORC has no interest in this matter and assumes no responsibility in such matters; that the Simplex Publishing Company in the state of Washington is one of the best places to buy books on astrology, and no member of that firm is connected with our organization, nor have we ever received a single cent of commission or compensation for such recommendations, nor do we desire it.

I do not believe that a horoscope map or form for making such a map can be found in any desk drawer, shelf, box, nook or corner of our entire institution here. A number of horoscopes of my life made by individuals who have tried to interest me in such matters in the past years will be found in my files, but there they remain as testimonials to the inaccuracy still to be found in a neo-science that some day may be perfected sufficiently to warrant any dependence upon it.

As I have said over and over in our literature and lessons, I spent twelve years investigating astrology, and part of that time under one of the most eminent astrologers of England in personal instruction in my own home during several years' visits he made to America; I have been in contact with astrologers of the highest types since 1901; I was at one time assistant editor of an astrological magazine that represented the highest types of astrological publications; I am thoroughly convinced, after having kept a scrapbook of over five hundred horoscopes and checking up on the events in the lives of these people from year to year, that astrology is only 50 per cent accurate as it is practiced today by the most sensitive, critical, and egotistical expounders of its greatness, including the writers of this critical communication.

I am one of those who hopes to live long enough to see astrology made a real science, and thereby help to do more than give a fairly accurate character delineation. But so far as any horoscope being able to tell whether a person has money or property of a real, definite, concrete nature right at this very moment, I have never found any horoscope that was dependable. In half of the instances brought to my attention by our members where their horoscopes indicated wealth of any kind for the present year, the members have complained that they were as poor as a church mouse, and wondered why; and in almost as many cases, horoscopes that indicated depression or serious financial losses at the moment proved to be erroneous.

Furthermore, all of our members know that this organization does not solicit donations or voluntary contributions of gifts of some kind. It may do so some day for some emergency, but so

far it has not done so. There is not a single department in our institution, except the Recording Department, that is the least concerned whether the members have any hidden wealth or not. The Recording Department only asks its members to pay its pledged dues, which amount to \$24 a year, and nothing more in the way of support of the organization. An occasional voluntary contribution may be asked for putting books into libraries or something of that kind, but not for operating expenses of the organization, nor have there been any assessments or taxes. That some members have given some property and some money, and that others have made their wills leaving property and money to this organization, is a fact, and it is a glorious testimonial to our organization, for in each and every case such gifts have been whole-hearted, voluntary donations, unexpected by us and unsolicited by us, as each giver knows. Our organization is designed in its business system to be self-supporting without depending upon the extraction of gifts by any subtle means; and we rejoice when we help our members to improve their financial or material status rather than seek to take advantage of it.

Therefore, the nice brickbat carefully prepared by Mr. Hughes as a warning to Theosophists is just about as effective and just about as impressive because of its errors as the criticism made by Mr. Pease, referred to a few moments ago. I think we have said enough now about brickbats; and we hope that the Canadian magazine will some time investigate the statements made by its writers, and try to confine them to half truths, at least.

Bouquets

Now we will have a few pleasant moments with some of our nice bouquets. I am not going to take time to refer to the merely complimentary things that have been said about us in other magazines and newspapers recently, except to cite those which contain something helpful along with the pleasantries and praise. Those of our members who constitute the militant, protective organization of Rosicrucians in America will know what to do about the criticisms being made and how to handle such matters, and all other members will be glad to know about the bouquets.

The first bouquet is in a nicely bound book issued in England. You know how many persons have claimed that we were absolutely wrong in contending that Francis Bacon had anything to do with the Rosicrucian Order. You know that there is such a person as a self-appointed leader of a small Rosicrucian Publishing Company and smaller society of Rosicrucian seekers, located in the eastern part of Pennsylvania, who

delights in spending his occasional opportunities to print something by writing a diatribe against any claims that Francis Bacon was a Rosicrucian. He ignores all evidence that has ever been published about it, and with one bold sweep of his hand wipes out of consideration every historian or authority that mentions Bacon as a Rosicrucian, and pits his opinion against the opinion of learned men.

Now we have before us a nice little book that is like a gem and which I would like to see many of our advanced members have in their personal libraries. It is called, "The Sonnets of Francis Bacon," published in their original order for the first time. This book is by Alfred Dodd of England, and is already in its second edition and has been highly endorsed and recommended by some of the leading Bacon and Shakespeare students of Europe and America, whose written endorsements I have personally seen. In this book the Sonnets reveal, not by any complicated cypher or by any intricate system of changing the words about, but in a perfectly readable and unmistakable manner, the fact that Bacon was not only a Grand Master of Freemasonry of England, but Grand Magister of the Rosicrosse, and some of these Sonnets are given as "the last words to the secret Brotherhoods of which he was the reorganizer and head in England and Europe, the Rosicrucian Fraternity and the Masonic Brotherhood through which he strove to establish the principles of Divine wisdom, etc." The book is illustrated with old, symbolical title pages, containing Rosicrucian and other symbols, and with an intensely interesting biography of Bacon's life, portraits of the author, portraits of Bacon at different ages and many other designs. The author himself is recognized in England as an authority not to be contradicted. The book sells so reasonably (\$1.25 per copy by mail) that if any of our members want a copy, they should send to our good Brother Arthur Bell, of 11 South Tenth Street, San Jose, California, for it, and he will get more copies if they are desired, and thereby save our members the expense and trouble of ordering them from England.

We look upon this book as a bouquet because it helps to substantiate from Bacon's own writings and from a source entirely independent of Rosicrucian and from Masonic authorities, the claim that we have always made regarding Bacon's connection with the Rosicrucian organization.

The next bouquet is in the form of a magazine article which appeared recently in the "Masonic Outlook" for October, 1931. This is the official publication of the Grand Lodge of Freemasonry in New York, and the article is by H. V. B. Voorhis, who is recognized in Masonic circles as an eminent historian and researcher, and whose articles dealing with Masonic and Rosicrucian

matters have appeared in many Masonic magazines in recent years. His article in the "Outlook" is called "The First American Constitution." It deals with some of the earliest Masonic publications, and especially those printed by Benjamin Franklin. In this article Mr. Voorhis refers to the fact that one of the books printed by Franklin contained some unusual music and that the water marks in the paper contain the Rosicrucian emblems, "similar in design to those found in the various Rosicrucian works of about eighty years prior." He refers to the claim that Franklin was a Rosicrucian and says that these water marks lead to a new field of investigation. It is interesting to know that in the Rosicrucian colony where Franklin was a member at that time, a new form of music was invented by the Rosicrucians and is referred to in various histories of music. And it is very logical that Franklin should have introduced some of this new music in his books dealing with secret ritual, and it is not at all strange that the Rosicrucian emblem should be water marked in the paper in the same manner as it was water marked in some of Bacon's books and some of the Shakespeare manuscripts.

This is another bouquet for us because it is also a substantiation from an entirely external source of the statements made in the Rosicrucian records about Franklin's connection with the early Rosicrucians in America. Our friend the disclaimer in Pennsylvania, has always argued that Mr. Randolph's books of fiction, speaking of an imaginary Rosicrucian organization, were the first "true Rosicrucian books" published in America. But here we find some early books by Franklin containing the ancient Rosicrucian emblem or symbols. Truly, we can look upon this bouquet as another adorable one. As I said above, these bouquets are not mentioned merely because they are pleasing, but because they contain some helpful information.

Hardly a month goes by that some newspaper or magazine does not contain an editorial or news item praising the Rosicrucian organization such as that published in a Maryland newspaper within the past few months, in which the leading editorial of a large daily paper praised the Rosicrucian organization of AMORC and pointed out its freedom from fanaticism and its rational system of helpful instruction. This sort of bouquets is all preserved in our files and constitutes our great garden of joy.

Our Shaking Faiths

I have two letters here that came in the mail yesterday that are typical of many we often receive, and last night at a Council meeting we were discussing these letters, and I thought it

would be well to bring the matter before our Forum members throughout the country. The first letter is from a member in one of the Southern states. He lives among that class of people known as the Southern Baptists, or the kind that is supposed to be extremely orthodox and very staunch in their faith. We spent some years among such people, and we know them pretty well. He tells a great truth in his letter when he says, "I have tried to distribute some of the Rosicrucian literature among the better people here in this part of the country, and a great majority of them return the pieces of literature to me after having read only one or two pages of the pamphlets with the statement that they are afraid to indulge in such reading and such study because it may shake or weaken their faith in their Christian church. They shun such literature as though it would contaminate them in some way, and they are as fearful of it as though it were a disease that would enter their bodies and change them from a healthy person to a sickly one."

Now we cannot help but think that a faith in anything should be based upon some substantial conviction, and I recall that in the Christian doctrines faith is supposed to be based upon works and upon deeds, or, in other words, upon personal experiences in life. Surely, a truly orthodox Christian is one who has been converted or who has been saved by the grace of Jesus and has had a real Christian experience that has led to his conviction in the truthfulness of the Christian teachings and in the whole-hearted acceptance of Jesus as his personal Savior. This being so, how can the reading of any piece of literature, even if it were carefully worded by the devil himself, shake any such faith? Can it be true, after all, that with a majority of persons, so-called Christians, faith is merely an outer form of acceptance of some principles without conviction, without experience, and without any substantial faith? In other words, is Christian faith such a flimsy thing with so many that the least argument, the least bit of logic, the least bit of explanation will tear it to shreds and leave it without strength enough to hold it together?

Compared to Rosicrucians, who have faith in the Rosicrucian principles, the Christian doctrines with some persons must be very doubtful and very questionable principles, indeed. We have thousands upon thousands of members here in North America, for instance, who are able to read all sorts of critical attacks and critical analyses regarding metaphysical, mystical, or occult principles, without losing their faith in the fundamentals of Rosicrucianism and without even fearing that they may lose such faith. Once a law, a principle, a truth has demonstrated itself in our lives and become a conviction through per-

sonal experience, test, and trial, or through practical revelation, certainly no attack upon that truth or no attempt to say that it is not true, or does not exist, or is not real, can have any effect upon it. That is why we do not limit our members as to what they shall read, what lectures they may attend, what other organizations they may unite with, or how they may spend their pleasure hours. There are many organizations, not strictly Christian cults, which hold the same fearful attitude as some of the Christians. There are certain metaphysical, or so-called occult, theosophical societies throughout the world, which forbid their members joining the Rosicrucian Order or even reading Rosicrucian books or reading the literature of any other philosophical or religious society. Such prohibitions against general reading and such restrictions are always indicative of fear. In the reading rooms of our many branches throughout the country will be found the literature of such societies as the Theosophists, the Vedanta organization, the Mazdaznans, the Sufi students, the Yogi students, and many others of foreign or American foundation. These books are there for our members to read and analyze and digest as they please. If our members can glean a new truth or an old truth in a new way from one of these books, we are happy to have them do so. If there are untruths in those books—and from our point of view there are many in each of them—we know that such untruths cannot supplant a truth, or at least they cannot make any Rosicrucian abandon his faith in the substantial truths that he has tested and tried and found to be absolutely reliable and dependable under all circumstances. Few of these other organizations, however, allow any of our books to be circulated among their members or even mentioned under penalty of immediate expulsion from the organization.

We can understand, however, the rivalry and jealousy that may exist among man-made cults and man-made philosophies, for most of these are based upon personal foundations with principles artificially created, and with no other value than individualistic distinction and universal uniqueness. When it comes to Christianity being forced into the same category by some of its representatives, then we feel that Christianity will become associated in the minds of many persons as a doubtful philosophy erected upon a very shaky foundation that may be razed at any moment through the sudden revelation of a great fundamental truth. Most certainly, this is unfair to the teachings given to the world by the Master Jesus. His real teachings as given by Himself to His Disciples contained no single principle that the teachings of Rosicrucianism or any other philosophy or school of thought could possibly shake in the hearts and minds of any students.

The other letter received in the same mail was from a stranger who said that she had just finished reading a copy of the "Mystical Life of Jesus." She said that she would like to become interested in our studies, and perhaps become a member, but after reading the book she was doubtful about this, for, she said, in reading the book, she found many passages in the first few pages which tended to shake her faith in some of the statements made in her Christian religion; and rather than risk having her religion shaken, she had refrained from reading the rest of the book, and was now doubtful whether our teachings might not tear her religion to pieces.

I wonder whether such persons are more interested in the truth or in a fiction that pleases them. Her statement would imply that our books and teachings contain truths that would be so convincing to her that they would replace some of the ideas which she had held in faith. In other words, she was crediting us with having a more logical, more reasonable, more convincing argument in our teachings and in our book than she had found in her Christian religion. Is not such an admission a high criticism of her religion? From our point of view, she is a poor Christian; in fact, she is not a Christian at all, but a mere follower of Christian doctrines which she has accepted on faith and in which she has no firm belief or experience whatever. If she argues to us that she is not a blind follower of Christianity merely on faith, but believes the Christian doctrines to be true, and yet fears that something we may say in our teachings will break down her faith in those truths, then she will make a poor Rosicrucian indeed. She will be just as easily influenced and just as easily shaken in her Rosicrucian faith in the truths which are given her as she would be shaken in her faith in the Christian doctrine.

I wrote to this lady and told her that if she had such a fear and her great desire was to be a true Christian, then she should study the true teachings of Jesus and leave our work alone. But anyone who wants the truth and who is not afraid that the truth will supplant anything that is true, then our teachings will be a great help, for truth added to truth, or truth explaining truth, can only build up a greater faith and a greater trust in truth.

It might be well for many of our members throughout the country to analyze some of their faiths and some of their beliefs. We know that there is nothing in our teachings that can in any way remove or supplant a true understanding of what Jesus taught or what any inspired Son of God has ever revealed to the world. But if you are a blind follower of some doctrines and have accepted these doctrines without firm conviction and real inner experience, then it is time that you

turn to your doctrines, and seek for that experience and that inner conviction that will make you, not a follower, but a leader.

Whatever may be your religion or your code in life, either have it so firmly implanted in your conscience that nothing can shake it, or if you cannot accept and adopt the doctrines in this manner, then the sooner you shake yourself free from them and find those that you can accept and adopt without fear of losing, then the better it will be for you. Do not try to straddle the fence on the line of faith and keep yourself ready to follow on one side or the other as various arguments are presented. Get down off the fence and stand on solid ground with feet firmly planted, and declare your firm position. Either be wholeheartedly convinced, or do not have any faith at all and wait until you can find that in which your conscience enjoys the sense of stability and fearlessness. Such firm members of any school of thought are the ones who perpetuate it and keep it alive, and demonstrate in their own careers the richness and justice of the teachings, while the others are failures so far as real workers in the field are concerned and so far as attempting any success or benefit for themselves is concerned.

Female Masonry

I think it is time for us to sound a note of warning and at the same time answer a question that has been coming to us very frequently and from many parts of the country. Evidently some new form of propaganda is going on, and it is also evident that our members are being solicited in a very definite way.

This new propaganda relates to an organization called "Co-Masonry," and is sometimes called "Female Masonry." The claim is set forth that this organization is older than Rosicrucianism and that it contains all of the teachings and benefits of the Rosicrucian Order and has a larger membership and other distinct advantages.

Now the truth of the matter is that Co-Masonry is a very modern organization, and I doubt if even the spirit of it or any of the ideas back of it can be traced further into history than fifty or seventy-five years. Certainly, in its present form and as a concrete thing it belongs to the present generation of men and women.

So far as we have been able to trace, it appears that Co-Masonry is either a branch of the Theosophical movement or one of the mass pastimes or incidental activities sponsored by or created by Madam Besant or other leaders of the Theosophical organization. We have not been deeply enough concerned to even attempt to trace its history, although we have in our library a blue leather covered book containing the ritual

of this organization and other books containing its by-laws and regulations and other books containing a record of its activities.

What we wish to say about it is that its claims are ones to be gravely considered before being accepted. It claims to be all that recognized Freemasonry is, and it claims to accept women into its organization on an equal basis with men, thereby making them co-Masons. These claims are naturally denied by recognized Freemasonry throughout the world and certainly the established and recognized Freemasonry of America can justly refute any intimation that those who belong to Co-Masonry are Freemasons in any sense. Recognized Freemasonry throughout the world is restricted to the masculine sex. This is not because Freemasonry takes any stand regarding the equality of sexes in all other matters, but because the craft of Freemasonry was designed for certain definite purposes, and these purposes have naught to do with the activities of women or their interests.

A fraternity of musicians may exclude artists, or engineers, lawyers, or physicians, not because they consider them as unworthy of any companionship or any high place in the social world, but because the fraternity of musicians was designed for certain purposes and limited to certain persons. Therefore, we feel that this word of warning to the effect that so-called Co-Masonry is not a part of Freemasonry at all, should be sufficient.

We might say, incidentally, that it is beyond our conception, how any benefit would come to any woman to be united with such an organization, except in a purely social sense, for the ideals and purposes of Freemasonry could not possibly be carried out in an organization of mixed membership. The average woman would, therefore, find disappointment in any preconceived ideas she might have about the benefits of being connected with regular Freemasonry through her membership in this other organization.

In the second place, Co-Masonry is not like Rosicrucianism in any sense. Neither regular Freemasonry nor Co-Masonry conduct any classes or systematic schooling for the education of their members along certain definite lines, and Co-Masonry most certainly contains no graded system of instruction like that contained in the Rosicrucian organization. Freemasonry is a system of moral and ethical education of the highest type, but it is not a graded system of instruction covering hundreds of subjects like the Rosicrucian system, and it does not claim to be. Its work is quite definite, and in its field of activity it has no equal for its moral force and power of uplift among men.

For women to join an organization devoted mostly to social activities and the working of a philosophical ritual without any definite instruc-

tion or practical benefits may be satisfactory for some, but wholly unsatisfactory for those who are seeking that which the Rosicrucian organization contains. Furthermore, the present propaganda directed to interest and solicit Rosicrucians on the basis that Co-Masonry is identical with Rosicrucianism is unfair as well as untrue.

This is the first time that this subject has come up in any of our discussion, and if this discussion appears in our Forum magazine it will be the first time that we have said anything in our publications about it. This is because we have no general criticism to make of Co-Masonry aside from an explanation of its claims, but when that organization or any other organization starts a program of propaganda involving a comparison of itself with our organization and directing its solicitations to our members it is time for us to state what we know about it and advise our members accordingly.

Therefore, you may say to any of our members that if they attend any meetings or are invited to any lectures where they hear the statements made that Co-Masonry is identical with Rosicrucianism, and that it has some special advantages of an economical or other nature, they should challenge the statements and demand an explanation.

The Wrong Use of the Word "Rosicrucian"

I sometimes feel that perhaps some of our members think that our constant attempt to restrict the use of the word "Rosicrucian" and to prevent others from using it may appear as though we were fearful of some sort of rivalry in our work, or as though we were jealous of any other organization using the word Rosicrucian in any form. The truth of the matter is that we are not a bit fearful of any form of rivalry and only wish that there were more organizations doing what we are doing and spreading the work widely. We are always thankful that Mary Baker Eddy established such wide contacts with human beings everywhere in the planting of good thoughts contained in her work, and we are thankful for the result that Christian Science has attained in making men and women realize the power of the mind, and especially of the Divine Mind of man.

We are happy about the work that is being done by Unity and by a number of organizations, and there is hardly a member who has been with us more than two or three years who has not read words of praise in our magazine, lessons, and literature regarding all of these other organizations.

But there can be the wrong use of the word "Rosicrucian," just as well as the right use of it.

I am going to tell you about one instance of the wrong use, so that all of you here and our members generally may come to know about it and realize why we should ever be watchful of the use of the word "Rosicrucian."

Somewhere about the year 1921 or 1922, when our headquarters was in San Francisco, we were astonished to read in the paper one morning that the police had found a Rosicrucian Church in San Francisco dealing in the public distribution of wine. The name of the church was the "Holy Rosicrucian Church." We had never heard of such an organization and felt surprised to think that there could be such an organization right in our own city without any of our hundreds of members in that city knowing anything about it. The newspaper reports for two or three days told this story:

That this Holy Rosicrucian Church claimed to be a duly incorporated spiritual organization, and that it was taking in new members by getting them to sign a pledge to spend three minutes three times a day in spiritual communion; that each new member, on signing a pledge of membership, paid \$60 as a membership fee and in exchange for this money received a case of wine and would receive an additional case once a month; that he was to spend three minutes in communion three times a day by drinking one or two glasses of wine as a part of this communion; that one of the big restaurants in San Francisco that used to sell liquors and was now forbidden to do so under the prohibition law had become an agency for this church, and that the members of this club were paying the \$60 fee and receiving a membership card which entitled them to the wine; that one could go to this club at noon time and find hundreds of persons eating a meal and drinking the wine, and that each drink of the wine was supposed to be a gesture of sacred communion; that the Federal Agents had found an old abandoned church on the outskirts of San Francisco filled with barrels of wine which had been secured under permit, and this was the only headquarters of the Holy Rosicrucian Church; that the wine had been secured legally under the religious laws because the church claimed to be a part of the Ancient Rosicrucian organization.

Now the truth of the matter is that the Rosicrucian organization does not use alcoholic liquors in any form for any of its ceremonies and has never been known as a church holding church sacraments that call for the use of wine. In fact, the constitution of our Order, adopted long before the prohibition laws were put into effect, distinctly stated that at the New Year feast the only symbolical drink to be used was "unfermented grape juice," and that this was the only ceremony throughout the year that called for the eating or drinking of anything.

Realizing that somebody had started a movement for the purpose of evading the prohibition laws, and that they were using the word "Rosicrucian" as the name of their organization simply because the Rosicrucian name had always been honored and respected and clear of any misrepresentation, we decided to do something at once.

We, therefore, wrote a letter to the Federal Prohibition Agents of San Francisco and filed a protest against this "Holy Rosicrucian Church" using the name Rosicrucian without any right or charter or authority. The prohibition agents immediately began an investigation and found that our contention was right. A few days later an article appeared in the San Francisco papers publishing my letter of protest and showing that the Holy Rosicrucian Church was not connected in any way with the real Rosicrucian Order, and that it had no right to the name or to the symbol of the Rosicrucians. The prohibition agents also discovered that the Holy Rosicrucian Church had been organized in southern California and that a man who had formerly been connected with the race track operations in Mexico had been the founder of this new church.

The Federal Agents took the matter into court and the case was continued over a year. The State had granted a charter to the man, and according to this charter they had a legal right to secure wine and give it to the members of the church. However, when the case came up in the Federal court of California, both in San Francisco and Los Angeles, the Federal courts asked the help of our Rosicrucian organization in stopping this church from the wrong use of the word "Rosicrucian." The matter finally reached Washington and was threshed out and eventually was settled in the Federal court of Los Angeles.

The Holy Rosicrucian Church is no longer in existence, or, if it is, it is so quiet and so hard to find that no one has been able to trace it. The Federal Government records in Washington, San Francisco, and in Los Angeles, are complete and have been examined by our members, and these records show that the AMORC was the first organization to protest against this so-called Rosicrucian church dealing with liquor, and the records also show that the AMORC spent considerable time and money in helping the Government to prevent this continued fraud.

To show you another serious side of the matter we can point to the fact that every now and then some person who only reads a part of an article in the newspaper or listens to a part of a story and then comes to sudden and erroneous conclusions gets the idea into his head that AMORC was the Rosicrucian organization that was peddling wine. Such persons bob up here and there in various parts of the country, and the latest one is a man living in Bakersfield, Cali-

fornia, who must have seen only one of the articles in the San Francisco newspapers and didn't stop to notice that the name "Holy Rosicrucian Church" was not the same name as that of our organization. Since then he has been writing letters to a number of our branches asking them whether they knew that we were at one time connected with the selling of wine. The persons he writes to were informed long ago about the misuse of the name of our organization and are familiar with the details, and they cannot help but smile at anyone today being so ignorant of the facts while still living in the State of California. But it does go to show the danger that lies in allowing the name of the Rosicrucian Order or the word "Rosicrucian" to be used by organizations that are not chartered or authorized by us. It may seem like a perfectly harmless little incident of life to allow a group of men and women to come together to study or read and call themselves Rosicrucian students; or it may seem perfectly harmless to allow another group of persons to call their little spiritual group by the name Rosicrucian. But one never knows where such a beginning may end, nor how some persons in such a group may add to the activities and bring instant disgrace and bad repute to a long honored name.

All of us should be as jealous of the name Rosicrucian as we are of our own family name. It has been that way in the past, and that is why all of us today can rejoice in the fact that the real Rosicrucian Order throughout the world, known as AMORC, has never been connected with any practice, hobby, system or ideal that is contrary to the laws of the country; contrary to the best morals of the people, or contrary to the ethical principles maintained by decent and respectable people.

Psychic Photographs

I want to touch on an unusual phase of psychic activity this morning. I have been thinking about it for many weeks and checking up on many experiences pertaining to it in order to be sure of just what I wanted to say to all of you so that you may pass it along to our members.

I called this experience "Psychic Photographs," for want of a better name. You will probably give a different name to it as you analyze the matter. The important point is that the experience reveals to us some interesting psychic laws and I have no doubt but what hundreds of our members have had similar experiences and have often wondered about them and wanted to ask about them and did not know just how to word their questions. I think the best way to tell you about what I mean is to give you one of my own most recent experiences along this line and pic-

ture it just as it happened and then call your attention to the principles involved.

For two or three weeks I have been wanting to put my hands on a copy of a pamphlet that used to be in my private library here, dealing with the famous Rosetta Stone. The books in my library are so classified that usually I can go in there in the dark and put my hand on almost any book, pamphlet, or paper that I want and usually I remember the exact color and shape and even the design on the cover of each one of these books or pamphlets. However, in seeking for this particular pamphlet I was looking for one with a dark green cover, and although I hunted many times through the hundreds of books and pamphlets, I could not find the one I wanted. In fact, I had a distinct impression that someone had taken it out of the library and had not returned it to its proper place. I, therefore, counted the book as gone, yet felt that some day I would find it.

A few days ago several of us wanted to look through some books which I have dealing with the excavations made in the city of Tel-el-Amarna, on the banks of the Nile in Egypt. I have eight bound volumes dealing with this subject and I knew just where they were in the library. As I walked into the library to get these books I suddenly said to Brother Batchelor, who was in there reading, "Now I have an impression and a clear picture of that pamphlet dealing with the Rosetta Stone, and I clearly see that it is not covered with green, but with a brick red, and it is somewhere right here in the library."

He started to look on the shelves again while I reached for the books dealing with the excavations in Tel-el-Amarna. Picking up a few of these books and putting them on the library table to look through them I was startled upon opening the heavy cover of the first book to find, right inside of the book, the pamphlet dealing with the Rosetta Stone, and there was the brilliant brick-red colored cover of the pamphlet. Brother Batchelor was instantly impressed with what occurred and realized that it was another psychic demonstration.

Now let us see if we can analyze what occurred. As I entered the library to get these heavy bound books I was approaching the place where the Rosetta pamphlet had been misplaced by one of our members who had been working on the decorations of the Egyptian Shrine. In other words, I was within a half minute or a minute's time of discovering the pamphlet, and being so close to this discovery, the pamphlet psychically photographed itself on my mind in all of its color and form so that I could see it clearly with my psychic eyes before I saw it with my physical eyes. A moment later the pamphlet was in my hands in all of its actuality and reality.

Now I have noticed in the past that whenever we are hunting for something and just on the verge of finding it, we receive a photographic impression of the thing that leads us right to the place where it is. Have any of you ever noticed that when you were hunting throughout the house or throughout a room, or a trunk, or something containing many items, that just a moment before you found the thing you were looking for, you had a clear picture of it and knew you were just about to put your hands on the thing?

You remember the old game that we played as children called "Hot and Cold." You remember that something would be hidden in the room and we would go around trying to find it. We did not know what it looked like or what it was, but as we approached the place where it was the children would call out "Hot," and if we got far away from it they would call out, "Cold." We, as children, often thought that our logical deductions or reasoning led us to select some article that was in the "hot" region of the room and hold it aloft as the hidden thing, and in most cases we were absolutely right. But I recall as a child being impressed with the fact that very often in that "hot region" there were any number of articles that I could have picked up as being the selected one, but some intuitive impression or some psychic or mysterious urge led my hand to select one of them. With those who played the game often it became a rule not to ignore this peculiar inner urge or hunch, but to yield to it, for it generally proved correct, whereas any attempt to reason about the selection of the article would prove useless. Of course, as children we did not analyze the thing from a psychological point of view, and I only remember that I felt I had some peculiar ability at receiving hunches, and I remember that the other children used to speak of this ability of mine.

I remember also that we later on varied the game by blindfolding the one who would seek the article. This would seem to make the game more difficult inasmuch as you would not be able to see any of the articles in front of you, and you had to pick out the proper one by the sense of touch, or by feeling for something that was agreeable to the impression in my mind. I recall, however, that this blindfolding did not bother me in the least. I would always have a distinct impression in my mind of what the article was that I was to select, and if I touched various things in front of me and found one that responded to the picture in my mind I would select it. It is only now, however, that I can recall the fact that the pictures did not come into my mind until I was almost in front of or within a few seconds of touching the selected one. In other words, as soon as I was blindfolded and an article was

selected, I did not receive the impression then, but only after going around the room and coming close to the article and within a moment of time in touching it.

In talking about this matter years later with Mr. Zanzig, one of the world's greatest blindfolded mind readers who ever gave a demonstration on the public platform, and who was a very personal friend of mine, he said that in his famous blindfolded drives around each city where he gave demonstrations, riding on top of a great coach driven by six beautiful horses, seeking for some article that a civic committee had hidden as a severe test, he drove around and around the city until suddenly there came to his mind a picture of the hidden article. This not only gave him an idea of what the article was, but he knew by the fact that he received a picture of it that he was in close proximity to it and that if he stepped down from the coach and walked a few feet and reached out his hands in a sweeping manner in front of him he would come in touch with the thing he saw in his mind. He said that out of thousands upon thousands of such tests in hundreds of the large cities and small towns of America he did not fail more than two or three times, and he always blamed each failure on his hesitancy to obey the first impression that came into his mind.

Now this leads us to believe one of two things: First, that the hidden article or article being sought under such circumstances, or as when I was hunting for the pamphlet in the library, makes a psychic photograph upon the mind of the seeker when he comes within a certain range or distance of the article or within a certain number of seconds of time in touching it; or else, as a second possibility, the minds of those persons who have hidden the article and are concentrating their attention upon it transfer a picture of the article to the seeker's mind.

Now you will note that this second explanation will fit the facts of the case when a committee has hidden some article, and hundreds of persons standing around know what that article is, and where it is. But what happens in the case where an article is hidden and no one knows where it is? Take, for example, the pamphlet in the library. I doubt if the Brother in Los Angeles who put that pamphlet inside of the big book last June ever remembers putting it in there, and had any impression as to where in the library the book was resting at the time I was looking for it. Certainly, no one here at the temple knew anything about that pamphlet being inside of the other book, nor on what shelf the book would be found. The idea, then, that I received any impression from the mind of anyone else is very remote indeed.

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INSTRUCTION BY
THE EMPEROR !



2 SIDES—2 SUBJECTS

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RECORD 1—SANCTUM INVOCATION
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There is a subject on each side. These records can be used at every weekly sanctum session; at every contact you wish to make with the Cathedral. Start a library of voice of the highest officers of the Order. The inspiration, benefit, and pleasure you will derive from these records will repay you many times the small cost.

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Each record is the latest wax type; a full ten inch, double-side standard record, packed in a special protective carton, post paid. You may purchase one record or the set of two. Send your order today for this unusual treat.

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The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER.

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III... Fra... MANY CIHLAR, F. R. C.

SECRETARY, INTERNATIONAL ROSICRUCIAN COUNCIL, VIENNA, AUSTRIA
(Compiler of "Mystics at Prayer".)

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA.

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Greetings!



I believe it is important to say once more to the readers of the Rosicrucian Forum that all of the matter contained in each issue represents my personal opinion and official expression on any point relating to the work of the organization. In nearly all of the earlier issues of the Forum magazine it was explained that during the course of each week there are various meetings held by the officers and advanced members for the purpose of discussing questions submitted by members, or the intimate problems of our work. On other occasions private sessions are held for the purpose of discussing these problems for permanent recording. At these meetings or at other times, two secretaries are employed to take down the statements made by me in order that they may be published in the Forum magazine either wholly or partially.

Everything that appears in the pages of this Forum magazine, therefore, has been spoken by me unless the matter is in quotation marks and credited to the writer of some letter or author of some book or pamphlet.

The Forum magazine, therefore, serves as a medium for bringing our informal discussions into the homes of our members and so many thousands of them have become interested and write so many letters to us about the magazine that we feel that all of these readers of the Forum are part of our little meetings and share in the discussions that take place.

No attempt is made by the Editors of the Forum magazine or by the secretaries, or by myself to arrange any literary form or style, or maintain any special or systematic continuity of the articles dealt with, and the whole matter is taken down verbatim in the conversational style in which it is given to those who are present at the discussions.

We want each reader to feel, therefore, that he or she is a welcome visitor at these meetings and is listening to the problems which we have to deal with in our affairs. It is evident that the members have appreciated this little private magazine, for its subscription list has increased and the number of readers has tripled since the first copy appeared.

We welcome your letters addressed to the Forum Editor submitting problems or questions, and if these are found to be of interest to more than a few they will be dealt with at one of the Forum meetings and the results may appear in these pages.

This magazine is intended to be kept private among the members and not used for any form of propaganda nor for any other purpose than personal help. Your helpful suggestions will be appreciated by the Editor.

With all good wishes for Peace Profound, I am
Fraternally,

H. SPENCER LEWIS.

Making Cathedral Contacts

I fully expected to be able to bring into our Forum discussions this period the results of the Symposium, but letters are still coming to us from members, telling how they first made their contacts with the Cathedral, and offering suggestions for others; and so I am not quite ready to give you a complete analysis of all of these many suggestions.

As long as we have to wait another month to complete these suggestions, I wonder if there is any other member who reads our Forum Magazine who has suddenly made a contact with the Cathedral after trying many times and having no success and who will write me a personal letter telling me just what he or she did to bring about the contact. In other words, if any member has had trouble in making Cathedral contacts and then finally made it, I would like to know from that person just what he did to overcome the difficulties he first experienced. Such a letter written briefly and addressed to me for the "Cathedral Symposium" will be greatly appreciated.

We find that about two or three persons out of every hundred have some difficulty in contacting the Cathedral the first ten or twelve times they try it, and then suddenly they do something in their process of concentrating or meditating that brings them to the Cathedral in an instantaneous manner. By discussing all of these various methods here in our Forum some time, we will be able to help others and that is why I would like to have these comments or brief letters from our members.

Questions Answered

This morning we are going to have a rapid little session of important questions. I know that each one of you has a number of questions that have been submitted to you to present to the Forum, and I know that you have discussed these questions among yourselves and now want to

have an official answer that you can quote in your correspondence.

First, let me remind you that I am going to try making my answers shorter. I received a number of letters in the last two months from members who say they think the answers to questions ought to be shorter so that more questions would be answered in each of the Forum Magazines. On the other hand, there are hundreds of members who say they like the Forum Magazine because it goes more deeply into the details of some little points than the lectures do. Of course, what they mean is that many points in our lectures are touched upon only briefly in a number of different lectures, whereas here in the Forum we go very completely into one subject at a time and finish it before going on to another subject. So we have the two kinds of readers to try to please: Those who want short, snappy answers, and those who want long and detailed ones.

Perhaps after more members have written to us about this matter we will find out what the majority wishes, the long explanations or short ones.

Sun Baths

The first question handed to me is one from a Brother way up in Montana who brings up the interesting point about sun baths. He says spring-time is soon here when it is easy and convenient and beneficial to take sun baths. He says that if everyone got started in this habit and started it properly there would be more healthy persons. He says there is a proper way in which to take the sun baths and I am going to read you part of his letter:

"It is good for every person to get started right in taking sun baths. Persons who have never taken them must start slowly, remaining in the hot, bright sun only fifteen or twenty minutes in the morning and each day add a little to this length of time so that the skin will become accustomed to the heat and the other effects of the sun. Immediately after sitting in the sun more or less naked, it is desirable to take a cold rub or cold spray. This will prevent any injury to the skin and any uncomfortable condition."

Now if those thousands of persons all over the United States who take light baths or sun baths occasionally would indulge in this regularly for ten or fifteen minutes a day, they would find themselves greatly benefitted. One should remember that the solar spectrum is composed of all the colors seen by man and a few not seen by him, and a sun bath, therefore, is equivalent to taking a bath in all the colored lights man has ever invented.

A person should not depend upon electric baths when nature is providing the original source of all electricity—the sun.

In this connection I would like to call atten-

tion to the fact that in parts of Canada, and in parts of Africa and other countries where there is white sand or white snow on the ground for a greater part of the year, if a piece of glass, like a piece of broken milk bottle, is allowed to lie out in the open field in the sand or snow it will turn violet color after a few years. This violet color is a very beautiful shade and the longer it remains in the sunlight the deeper it becomes. I have even seen window panes in some of the old colonial homes in and around Boston that are slightly tinted with violet from having been in the sunlight for several centuries.

If the sun rays will turn such things into a violet color you can imagine what will happen to your body by taking the sun baths. Remember also, that a sun bath taken beneath glass or indoors or with the sun shining through glass windows is merely a warm bath and not an electrical, magnetic sun bath. You must be out of doors to get the proper sun bath. But, of course, you need only be a little while in the open air sunlight to get more benefit from the sun than you would from a long period indoors. The best effects are when one can lie down on the grass, or the ground, and absorb some of the earth's natural magnetism while the sun is also filling the body with its rates of vibrations.

I hope this suggestion of mine will not cause anyone to try to sleep on the roof tops somewhere and roll off, or cause someone in New York to try to sleep on one of those famous fire escapes and have some accident occur. However, if you cannot get the ground for your sun bath, at least open your windows and let the true sunlight come in through open space while you lie upon the floor and let the sun shine on every part of your body for at least ten minutes each time. Such baths not only help the health but they help the skin and they help to increase life and to cure any chronic ailments.

Phonograph Records

This letter just handed to me deals with the phonograph records. Here is a member who says that he is using the records at the little group meetings and using them in the homes and he suggests that we call the attention of all of our chapters and groups to the many possibilities that lie in the use of the phonograph records at group meetings. He says that he hopes other records will soon be made and that all the members will derive the same great good that he has derived from them. He says that he has used them several times a day and that he always uses Record No. 1 for opening his sanctum sessions.

New records are being planned and we hope that before this year is over, we will have a nice list of records which our members will enjoy.

Our Supplies

Here is a letter from one of our critics. The writer is not connected with our organization but is, in fact, connected with another organization. This letter he has written to one of our members criticizing our organization for selling so many supplies. He says that he resigned from AMORC in 1925 because the sale of so many supplies, books, calendars, cards, wall charts, etc., made our organization very commercial and that he protested, and since his protest was not accepted he felt it better to resign.

Whatever degree of sincerity might appear to be in this man's letter is immediately eliminated from it by the fact that the man is not stating the real facts and knows that he is not stating them correctly.

In 1925 our headquarters was located in Tampa, temporarily, to help out the work in the southlands, and we had only one new book which we were offering to our members at that time and that was the Manual. That book had been for sale as a guide to our members for several years before this man ever joined our organization and he was one of those who enthusiastically used it, and I happen to know that he is still using it today for many helps in his own new organization.

When he was with us as a member in Tampa we were not selling any of the present books for they had not yet been published, and we were not selling sanctum supplies and the other things to which he refers, and even today we are not selling calendars and cards and a long list of other things, as he states. However, there are always two parties to any commercial deal; namely, the seller and the buyer. The seller cannot carry on his business without having customers and if the customers do not want what the seller has to offer, the seller will soon cease selling. We would not have a supply bureau for more than twenty-four hours if all of our members agreed with the man who wrote this letter. We would never have started selling supplies if our members had not requested us to do so.

It is well enough for the man living in a large city to say that it is foolish for us to sell a good grade of incense, or some special writing paper, or some sanctum supplies. He can go to almost any store and buy these things or have them made to order for himself, but what about the thousands of members who live in small communities and who write to us, even today, that they have difficulty in getting a square or oval mirror to hang over their sanctum tables, or that they cannot get many of the other things that we recommend? Are we to say to thousands of members that we cannot take time to get the things they asked us to get?

If two or three members of this man's organization should write to him and ask him to please buy an incense burner for them because they could not find one in their own town, and were to inclose a dollar to pay for one, what would he do with that dollar? Would he return it to the member and say, "We cannot take time or interest to help you in your problem and buy a burner for you"? Or would he just go out and buy a good burner and mail it to them? If he did the latter thing he would be exactly in our position.

We have made two phonograph records, after many years of thought about the subject, and with considerable reluctance we announced the making of these four records and then bought only a limited number of them just to see whether our members really wanted them, as they had so often stated. The fact that they bought out the entire supply in less than a month and caused us to triple our order, and the fact that they now ask us to make more new ones to be used for certain other purposes shows how and why we have entered into the business of making and selling phonograph records.

Our members are constantly suggesting other things that they would like us to add to our catalogue, and the latest request is for binders to hold the lectures. The average binder that they find in the store binds the lectures on the side by means of punching holes through the sides and fastening them with big rings. This means tearing them apart at the top where we fasten them together and making an untidy appearance for them. We are being petitioned constantly to buy binders and have our name stamped upon them in gold and then sell them to the members. So long and constant has been this request that we are now seeking to have this binder made at an economical price. If we should sell several hundred of these we will probably be accused of going into more commercialism. I notice that the Methodist Book Concern has a very large catalogue of supplies that it sells to its Sunday School teachers, pupils, and other members of the churches. I notice that a number of the fraternal organizations have catalogues of supplies for their members. I notice that even such associations as the Boy Scouts of America have a catalogue of things which the members can buy. This is no indication that these organizations are purely commercial and I hope that this idea, whenever it arises in the mind of someone, will be properly answered from your own experience.

Meeting Old Acquaintances

Here comes a letter through the Department of Instruction which asks a very interesting question. The writer is a member living in Ann Arbor,

Michigan, and says she asked this question of an experienced Theosophical teacher and received a strange answer. The question is this: Why do people often meet another for whom they seem to have an immediate dislike and always experience a wavering feeling toward him?"

She says that the Theosophical teacher told her that this was due to the two persons having known each other in a previous life and that one of them wronged the other and it was a matter of Cosmic or Karmic restitution to make these two persons dislike each other, or the one dislike the other.

I would say that answer is only true in some instances. In the first place, all human beings are of different potentialities, different characteristics, different likes and dislikes, and have different rates of vibrations. Taking one thousand persons who have never known each other before and putting them on a ship crossing the ocean, or on a journey around through many lands where they meet one another under all kinds of circumstances and in all kinds of conditions, you will find that some of these are naturally attracted to others and others seem to repel. The law of attraction and repulsion is universal and not everyone in the world would be attracted to everyone else, nor would they sense a feeling of attunement or pleasurable association. On the other hand, we must remember that each one of us has certain ideals and certain standards, and that we naturally gravitate toward those persons who have similar ideals and standards and withdraw from those who seem to be of an opposite nature.

When I was on my trip to Egypt with seventy or more of our members I remember very well that there were those among our members whose nature attracted me more than others and that I soon fell into some friendships that were closer than others throughout the whole trip.

A strong dislike is only a greater degree of lack of attraction, or of a mild degree of repulsion. If we allow our dislikes to become obsessions with us and to show in all of our actions and dealings, we are not being fair to ourselves or to others. We may not be able to overcome a natural feeling of mild dislike or a sense of lack of attraction, or we do not have to allow this condition to manifest in what almost becomes a hatred toward someone who has never done us an injury.

In some cases, of course, there may be a condition that is carried over from the past, and even in such a case it is our duty to moderate, as far as we can, the emotions we feel. The advancement of civilization has been aided by man's self-control of his emotions and of his likes and dislikes. In our youth, as children, we clapped our hands and crowed and laughed out loud at little things which pleased us, but we would look very

foolish doing this as adults when at the theater or a social gathering. As children, we used to throw things to the floor or discard them abruptly and without the least attempt to be diplomatic when we had something or saw something we didn't like. It is fortunate for most of us that we have learned how to control ourselves and avoid such untoward expressions of our feelings.

A Prophecy Fulfilled

From the Cathedral of the Soul Department comes a letter from a Brother in Peterborough, Canada, stating that his experience with the Cathedral of the Soul has convinced him that it is a fulfillment of a prophecy made in the Bible and he quotes that prophecy as follows: "In the last days, in the beginning of the new day, the church of God shall be caught up into the clouds where only the elect and the spiritually awakened may enter."

He says that he believes that the whole world is on the verge of a new era and standing in the sunrise of a new day and that the Cathedral of the Soul is the church of God caught up into the clouds where only those who elect themselves to rise to it and who are spiritually awakened to be able to do so can enter into it.

I think this is a beautiful thought and although the Cathedral of the Soul may not be the fulfillment of that wonderful prophecy, we are undoubtedly on the border-line of a new day, and the lifting of the Cathedral into the heavenly space where it has no material form and is available to all persons of all creeds and all lands is undoubtedly the beginning of the foundation of something of the kind that will come into existence in the near future. This Brother pays high tribute to the benefits he has gotten from his contact with the Cathedral and he says that he thinks the results of this contact are demonstrating the fulfillment of another prophecy; namely, "Christ now on earth."

In our Forum tomorrow, I am going to deal with the symposium of comments made by members who have written to us giving their ideas of the best methods for making contact with the Cathedral. Now let us go on to the next question.

The Lindbergh Baby

(Forum Discussion of April 15, 1932)

This question comes from a member in Memphis, Tennessee, and deals with the two different statements that have appeared in the newspapers lately regarding what will happen in the life of Charles Lindbergh, Jr., if he is never returned to his parents.

One eminent professor of biology claims that despite his surroundings, if kept among criminals

and raised by them, he will become a great man and rise above his environment and his intellectual and moral influences. He claims that heredity is a far greater factor in the influence of the life of children than is environment or education. He points out that even if the criminals were to keep the child and teach it how to do criminal acts during its youth, that as he evolves and begins to think for himself he will have the higher ideals of his past history and of his forebears rise to dominance and it will make of the child a good person and a great person.

On the other hand, a woman who claims to be an eminent psychologist claims that if this young child is retained in a criminal environment and under the influence of criminals his heredity qualities will be submerged and he will enter into crime and evil things without realizing anything of the higher ideals he has inherited. She claims that environment and education are far more important than heredity and certainly more influential in the lives of young people.

Now our member wants to know if there isn't another angle to this matter that has not been touched upon, and, of course, all of us here realize that this is a sort of discussion that has three sides to it instead of just two, and I am quite sure that if we had some astrologers in the room here they would say there is a fourth side to it. We would maintain that the child's past incarnations and his Karmic obligations and the place that the Cosmic has decreed for him in this incarnation will be the dominating influences in this child's life, regardless of whether he lives among criminals or lives among the most cultured people, and, regardless of whether he has inherited by blood the ideals of cultured forebears or the low standards of others.

The astrologer, on the other hand, would claim that the influence of the planets would incline the child to various ways in life, regardless of heredity, environment, or even Karmic obligation.

I realize there is a fifth school of thought which would say that will power will be the factor to consider and the child will be what he wills to be. But this overlooks one very essential point; namely, that the exercise of our will power is dependent upon our education, our understanding, and many other intellectual and hereditary influences. Unless a person is capable of conceiving what is better and more idealistic he cannot will to be better in his life. In order to have that understanding and that appreciation of the better things in life education, environment, and heredity play an important part.

I might have avoided this whole discussion by saying that we are quite convinced that the Lindbergh child is never going to be an addition to the criminal class of this country, or any other, but we do not wish to touch upon those points

that will bring sadness, sorrow, or grief into the lives and minds of any persons at the present time, and so we will moderate all that we might say by simply stating that the soul and character of this child will always be what it evidently was intended to be; namely, a good, useful, and highly cultured being. The fact that this child was born into the Lindbergh family and that early in its life the Cosmic brought it so many benedictions and blessings, and selected it to be the channel through which great lessons were to be learned and many other children saved from present-day kidnaping customs and methods, shows that the child was not intended by the Cosmic to become a criminal, and any attempt on the part of man to defeat that Cosmic purpose will be frustrated even by the most extreme and drastic processes of the Cosmic's own natural ways and means.

Those who argue that environment is the dominating influence in the lives of children and adults fail to explain how it is that a devout clergyman who raised two children carefully, kindly, and with the very best surroundings, will find later in life that one of the children has become a criminal of the lowest type, while the other had carried on the good work of the father; and why several children born in a family of criminals or those living in the most evil of circumstances and environment will grow up to go into different paths of life, some of them to great heights, and accomplish the greatest good for man in an ideal manner. It is not true that out of the homes and environment of crime come all criminals, nor that out of the homes of the good come all of the highest characters on earth.

Spirituality and Goodness

Now here is another letter from a Sister in Jacksonville, Florida, who says that she enjoyed the article on spirituality in the March, (1932), issue of the "Rosicrucian Digest" and appreciated the distinction made between the two natures of man, but she is at a loss, she says, to understand how an individual may be good, bad, or indifferent, as far as his physical nature is concerned, and yet have a highly developed spiritual nature.

Spirituality is a matter of inner development and of the soul and real self within, while goodness and badness are relative terms describing relative conditions of the outer self. In the first place, more than half of the so-called badness in the world, as man views it, would not be called evil by the Cosmic or by God, and I am sure that a great deal of the so-called goodness of material man would be frowned upon by the Cosmic and looked upon with considerable suspicion. There is much goodness done in this world by men who are doing it for the sake of fame, glory, or personal satisfaction. The Cosmic would eliminate all

of that goodness, or much of it, from the Karmic records, not because goodness was not done to others or through that goodness others were helped, but because the motive back of that goodness is what is taken into consideration and not the goodness itself. The same is true of so-called evil things or the badness that we find in persons. Furthermore, man, himself, established this so-called standard of goodness and badness and when he established it he made it as flexible as a good sized rubber band and he stretches it and expands it to suit his own needs or the needs of others.

I need not become facetious and speak of trite things such as the fact that today, or during the past year, women have been dressing in a manner that is considered perfectly good but which would have been perfectly bad a few years ago. Nor need I call attention to the fact that a young woman, or old woman, can dress at the beach today in a manner that would put her into prison if she tried it in a ballroom or evening dinner of polite people. She is, therefore, good on the beach and bad at dinner time, without changing her character, her nature, or her dressing.

Many of the so-called immoral acts of people that we condemn are, after all, merely unmoral acts or without any consideration of morality at all. If some of our hypercritical commentators of the American morals could go and travel into distant lands and see how some of the tribes live they would have a rude awakening—maybe. They would find there that men and women can live together nude and naked without any thought of morals and their nudity would have no more bearing upon morality than a fly's walking on the window pane has anything to do with the cause of earthquakes.

On the other hand, there are those persons who do things that are wrong but they may not be bad persons, although the police and the judge of the court and some other highly developed egos might look down upon them as the most evil of the earth. The true Rosicrucian point of view is to look upon all persons as different and not as any being bad or good. Now the good may do evil on many occasions and we only need to read the newspapers every day to see where persons whom we thought were perfectly good have gotten into some kind of trouble through doing evil, either wilfully or unconsciously or without very deep thinking one way or the other.

On the other hand, one only needs to study the reports in our Prison Welfare Department to see what can be done by criminals of a nature that is essentially good.

There is just one incident of the man in prison who was given a long term for robbery, and who discovered one day that the warden's little child was going to be kidnaped on a certain night and held for not only a large ransom but for the

freedom of several prisoners. He knew that if he reported his knowledge and the plan was frustrated that his life would be taken by the other criminals and that he would be forever branded as a tale-bearer, which is a horrible thing to the so-called criminal class. He, therefore, decided to risk his own life by planning an escape on that same night and taking a chance with the guards' guns shooting him while he made a dash to save the child. He succeeded in getting outside of the prison and stopping the kidnapers with the child, while still suffering from three bullet wounds, and a few minutes later when he was on the border-line of transition he explained to the warden that something within him simply could not let that child be kidnaped and be put into danger for one minute, and that his life as compared to the child's life was nothing to give in such a cause. Here was a case of the spiritual goodness within him rising to its sublime heights and overcoming the so-called badness of the outer self.

I have known many eminent criminologists in my time, not the least being the late William Burns, whose transition occurred yesterday and with whom I had many interesting talks while living in Florida. All of these men frankly admit that they have never known a criminal to be so low and so degenerated that there was not at least one spiritual quality about his inner self that could not be fanned into a flame of righteousness and which would come to the man's rescue when he would permit it to do so.

Spirituality is something of the inner self, and all that is contrary to it is of the outer, temporal, transitory, unreal self.

The Druids

Now here we have something a little more pleasant or joyful, at least. One of our Sisters in Larchmont, New York, says that not long ago she went to the opera to see Gilbert and Sullivan's production, which she had been told contained a presentation of some metaphysical principles. She took with her one of our members from New York, who is an Englishwoman and who has travelled a great deal in Europe and is far advanced in the study of metaphysical subjects. She says that the opera production was good but of no special interest to her until all at once the playing of some music caused everyone in the opera house to sit up in breathless expectation and with a sense of deep concern. Then appeared on the stage a group of dancers whose movements and positions were highly significant. Realizing that something of great importance was taking place, she asked her friend what it was and the friend answered, "It is the Druid's dance."

She says it was one of the most impressive, mystical dances that she ever saw, and that her

friend told her it was part of the ancient ceremonial dances of the Druids which she had seen at other times in Europe.

She says that during this past summer she went to see one of Franz Lehar's operas and in it was given a folk dance which turned out again to be the same Druid's dance with the same wonderful rhythm that cast a mystic spell over the audience. Now she would like to have us tell something about Druids, for she finds that the reference to them in all encyclopedias is very brief. In fact, she wants to know if it is not possible for us to get out a book on the history and teachings of the Druids.

Now this letter illustrates again how we come to publish some books, for each one of them has been suggested by our members and believed by them to be helpful. We are not going to get out a book about the Druids, at least not soon; but, on the other hand, if hundreds of members began writing and wanting something definite about the Druids we would feel it our duty to do so.

The truth of the matter is that very little is known about the Druids except about some of their ceremonies and especially the ceremonial dances. During this past summer my wife and I enjoyed some wonderful music in the Franz Lehar hall of music in the city of Vienna. You might know that the music was good if it was in Vienna, for that is a city of music, and if I were to try to describe that city in a few words I would say it was a city of sorrow and joy, of music and dance, but especially a city of human emotions. And you may be sure that in such a city the directors of an orchestra in a Franz Lehar hall would be typically Viennese and typically mystical.

Dancing originated as part of sacred, or religious, and mystical ceremonials. Dancing, after all, is merely rhythmic motion, with or without music, and rhythm in motion is one of the fundamental features of all ancient ceremonials. We have a continuation of it in the Jewish and other churches today where the bodies of the singers or of the members of the congregation sway in motion to certain chants or anthems. The Druids developed ceremonials to a very high degree and especially ceremonial dancing. Sometime we shall deal a little more completely with the history and teachings of the Druids, but I cannot take the time in this Forum to do so just now. Of course, I suppose all will know that the present organization of Druids, as a fraternal society, is not and does not claim to be a duplicate of the ancient Druids in regard to teachings, practices, or ceremonies.

"Mystical Life of Jesus"

Here are a few letters criticizing the book dealing with the mystical life of Jesus. About a hun-

dred letters a month are received criticizing the book, as compared with hundreds of letters praising it. It is interesting to note that out of every one hundred letters criticizing it about ninety-eight are from persons outside of the organization, and, strange as it may seem, of the critical letters only a few are ever from clergymen, while of the praising letters many are from clergymen.

The most critical and really warm or heated arguments against the book are from persons of the Christian faith who claim to be devout Christians, but who know so little of the Bible that they make the strangest comments imaginable. A great many of these have challenged my statement that Jesus had any brothers or sisters. They say that where the Bible refers to any person as the brother of Jesus or the sister of Jesus it means the words brother or sister only in the fraternal sense and that perhaps they were His cousins and not His brother or sister. Such arguments are only ridiculous.

But what I wanted to say was that we fully expected to have the book torn to pieces by certain Biblical students and we really counted upon newspaper and magazine criticisms to help make the book popular, and this has actually been the case.

One of the amusing things that we find in most of the letters of criticism is the statement by the writer that he will not accept the book because we have not based our stories of the life of Jesus on Biblical authority. Now I wonder why it is that these persons cannot realize that if we had to base our story of the life of Jesus solely and exclusively on the statements contained in the Bible, we would have had no reason for writing the book, for it would have been another similar story and so much like the one in the Bible that there would have been no reason for writing it at all. The mere fact that our book is different is one of the principal reasons or excuses for its publication. And the book could not be different and yet agree with the Bible authorities.

On the other hand, there is not that great essential difference between our story of the life of Jesus and the Biblical account that makes Jesus a totally different character. The few critical letters we have received have accused us of trying to start a new religion and new church and they even go so far as to call our book of the life of Jesus our "text book" for the new church. This only goes to show how carelessly these persons have read the book. Anyone who has read the book from cover to cover will realize at once that the book is not propaganda for a new church at all, and anyone who has read the preface of the book will see therein that the author purposely pointed out that it is not his intention to establish a new religion or to change any religion or to take anyone from his Christian faith.

Another interesting point is that those clergymen and others who have criticized it and who appear to be real students of the Bible, wholly ignore some of the very important points that our book sets forth. They ignore, for instance, the mysteries that surround the name of the city of Nazareth and its location. They ignore the mystery that surrounds the birthplace of Jesus and the mystery of its present location in Jerusalem, and why that location is different from the description in the Bible. These are the interesting factors in the book and have caused thousands of our members to do some deep thinking and to appreciate the importance of the Rosicrucian records and of other records that throw much light on the life of Jesus.

One of the latest letters of criticism I read about this book said that no man should dare to change the word of God as found in the Bible, nor attempt to interpret one iota of what God has written in that book. Such a person seems to be wholly ignorant of the fact that deans of great theological seminaries and that some of the leading theologians of the world are busy at the present time rewriting the Bible and changing many of its passages, and that even the present so-called Standard Version is only the last of many previous versions and that the Bible has been remade and rewritten, altered and changed, modified and edited, more than any book that man possesses. They seem to think that the present Standard Version is one which God wrote or the one which God inspired in the minds of the writers and that it never has been any different from what it is now. They are wholly ignorant of the fact that many other sacred books originally belonged in the Bible and were rejected at various council meetings and groups of man-made authorities who decided by vote, like the tossing of a coin, whether such other books should be in the Bible or not. However, our book has brought new light to thousands of members and many thousands of others and is today one of the most popular books we have and has passed through several editions and has been translated into many foreign languages and published abroad. It evidently is helping some persons and doing a great deal of good, and that is our only excuse for continuing to print it.

Reincarnation and Marriage

Let us have another little discussion of one of the important principles connected with reincarnation. I have heard your different comments relating to marriage and to the possible laws of attraction that bring different individuals together in marriage, and now that this part of our discussion is over I will take it up and discuss with you the principles as I understand them.

One of our members recently wrote to me and said that this subject had interested her greatly, inasmuch as during her childhood and youth she had had a number of experiences in which she clearly saw the type and character of man whom she was going to marry and he seemed familiar to her, even to his nationality and the country in which he had been born and educated.

Many years passed and she finally met the one she did marry and she suddenly realized that he was the man of her strange vision and that he had actually been born in the country that she had so often contacted in visions. She now feels sure that she and her husband were married in some previous life.

Just what it is that constitutes mutual attraction between individuals to the extent that they feel that they want to share each other's life and be united in marriage is a very difficult thing to analyze. In these modern times we hear of marriages made so rapidly and ending so abruptly with divorce that we are quite accustomed to thinking of many marriages without the least degree of romance connected with them. Very often we can tell by the very conditions surrounding marriages that the two persons involved are not especially attracted to each other in a Cosmic sense, but attracted by purely earthly, material conditions. There are today many marriages that are easily classified as marriages of convenience, or marriages of social and financial necessity. But the real, old-fashioned romantic marriage is the only kind that can be used in an analysis and used as a standard for any investigation of the subject. We still find a large portion of the marriages are of this kind, and so long as the average marriage is of this kind we may expect marriages to be generally successful and the resulting home life to be ideal.

Certain it is, however, that when a man and woman are attracted to each other in a romantic sense there is something involved that is not of the purely mundane nature. The psycho-analyst may attempt to place this attraction on an emotional basis or a mental, intellectual basis, but the emotions of love and romance are not so easily classified as this. There is something deeper and more profound in real love than merely a passing emotional stimulus. We have been quite accustomed these days to expressions and frank admissions that used to be whispered only behind sealed doors or heavy curtains. One of these expressions is that of "sex appeal". Undoubtedly, the sex appeal is a fundamental human or animalistic emotion that is responsible for a great deal of mating. Certainly, without any sex appeal whatsoever, a marriage of any kind is devoid of a fundamental basis or a fundamental principle. But such an appeal in and of itself does not constitute the romantic attraction that lovers experi-

ence and which the greatest poets, musicians, writers, and psychologists and even the philosophers of ancient times have been unable to describe.

I remember that many years ago I was called upon to write an article on love for a symposium that was being compiled by an eminent editor. The point he wished to have me bring out was why we felt we loved when in love and what such love was based upon. My contention then, after a long analysis of the subject, was that when we fell in love with someone we found in that one the ideals of our heart and mind, plus the things in ourselves we admired the most, as well as the things which we admired and which were lacking in ourselves. I contended that the man who had a great love for music, but was not a musician, would be attracted to a woman who was a musician, and then seek in her other qualities that he had in himself which he admired or which he admired and did not have. My contention was that the nearer another person came to meeting our qualities of admiration, the more nearly that person approached a romantic appeal to us.

However that may be, my view-point has slightly changed since then, as a result of my Cosmic experiences, and today I believe that what I wrote then was only partially true and that we naturally seek for a companion whose qualities, character, and nature are not only agreeable to us but somewhat familiar to us, or appear to be familiar to us. This accounts for the sensation that many persons have when they fall in love of feeling that they have found one they seemed to know or understand so well. Very often in the most romantic love affairs there is a very deep sense of sympathetic understanding, and if this really exists and the sympathetic understanding continues after marriage there is no question about the marriage being ideal and permanent.

Now it is quite possible that in seeking a companion for marriage we may be unconsciously seeking for one with whom we were acquainted or with whom we were attuned in a previous incarnation. We may not always find that person but we may find someone who approaches it so nearly and so closely that we believe we have found just what we were looking for. There are instances, of course, where couples have met and instantly realized that there was some Cosmic or supernatural or divine relationship between them, or at least a higher degree of attraction than is found in the association of other couples. Such cases often are called love at first sight or instantaneous attraction and appeal and we know from experience that many marriages resulting from such sudden attraction are permanent and idealistic in every sense.

The question as to whether we will again marry the person to whom we were married in a

previous incarnation leads only to speculation, for nothing very definite along this line has been set forth by anyone who has made any long and exhaustive investigation.

One of our members writing on this subject says that in this regard reincarnation is an obstacle to continuous marriage bliss, inasmuch as at the end of an incarnation the ideally married couple must separate and not only separate by transition but forever lose their individual identities and when once born again have no identification by which they may seek each other and become married again, whereas if there were no change of personality in each incarnation they might easily find each other.

I disagree with this view-point because I think that the change in personality plus the change of attained characteristics gained through being reborn make just enough modification in the two beings to start them off anew in their search for each other. It is this mystery element that brings romance into the lives of couples and without romance and the emotions that are exhilarating and the ideals that are inspired through it, life would be very flat and colorless for man. Some of our most beautiful music, some of our richest masterpieces in literature and poetry, and some of our greatest examples of human sacrifice and noble achievement have been inspired through romance, and I feel that if romance were eliminated from life we would have far less of the divine principles made manifest to us.

The ideal marriage, of course, would be that in which those who had once been lovers and marriage companions for a long time were again united. The search for this ideal marriage constitutes a problem in life that is fascinating and inspiring in every sense. The mere fact that in some cases the search is fruitful and in many others is nearly so helps to make life beautiful and filled with song and happiness. The fact that such ideal marriages are not always the result of the search for the right companion only helps us to appreciate the spiritual and Cosmic values of life.

I am a firm believer, however, in the possibility that a couple seeking each other on the basis of feeling that there is one real companion somewhere in the world for them will eventually meet the right person if they appeal to the Cosmic, attune themselves with the Cosmic, and allow the Cosmic to guide them and direct them in coming together, even though they may be separated by half of the globe and at the opposite ends of the world and of different nations and tongue. Too many do not enter into the romantic search with that freedom that allows the Cosmic mind to guide them and too many, of course, are too hasty and want to bring their search to an end and, therefore, never have their dreams of

life fulfilled. But such is life. This is but one of the great mysteries that helps to make life so interesting and so intriguing.

More Cosmic Money

Several times, recently, I have had the pleasure of reporting to you the experiences of some of our members who have found the Cosmic helping them in a financial way most mysteriously. I think I have touched upon this subject from different angles, but still there may be some of our members who look upon the whole subject with a grain of salt, or perhaps a bucket full of it, and I know that many years ago I would have doubted that such reports as we are receiving really emanated from sane and rational beings. That was not because I was a rank materialist, but because I didn't think that the Cosmic would have to resort to such methods to help anyone.

After all, it is probably true that the Cosmic does have some uses for money, for there are occasions when money is the only thing that will serve the purpose. I can say this now after many years of experience with Cosmic demonstrations that have dealt not only with psychic and invisible forces and things, but with very concrete, material things. I have seen flowers, fresh, perfumed, moist with water or dew produced in a large room instantaneously, and I have seen chocolate produced in one minute in the palm of my hand. I have seen rare books appear mysteriously in the library, and I have seen other things come out of the nothingness into the material form, not only before my eyes, but before the eyes of several hundred assembled to carefully note every incident of the demonstration.

Now, if a material thing is really needed by the Cosmic, we have no right to presume that it will have any scruples in producing a material thing or using it. Why should it? Is not every material thing in the whole universe a result of Cosmic law anyway? Why should we think that the Cosmic would have no use for a loaf of bread, or a potato, a flower, a silver coin, or a dollar bill? Leaving aside man's little part in the production of money, the rest of it is a manifestation of Cosmic laws of nature. Man may take the gross elements of cloth and wood, water, and some other chemicals and make a piece of paper out of them upon which he may use other chemicals to imprint a design, but ninety per cent of the piece of money thus produced is a natural production of Cosmic law. He may take the silver from the mine and purify it and then add some alloy to it, heat it, mold it, and impress a design upon it and call it a silver dollar, but ninety per cent of that coin or ninety-nine per cent of it is nature's own product under Cosmic direction.

Of course, I am convinced from long experience that if the Cosmic can arrange our affairs or does something to help us without the use of money or the use of any material thing, it will do so. The use of material things generally requires the use of human agencies and human channels as instruments, but as I have already said, there are times when the Cosmic operates in this manner and we simply must accept it.

In these previous comments on the subject I told how first one member and then another had reported that money had come to them in mysterious ways. I think you will find reference to this in some of the past issues of the Forum Magazine. Now here comes a letter from Sister Montague in Florida; she says that she has read these reports in the Forum Magazine and is not the least surprised because of her own experiences. She says in her letter that her most recent experience was in December of 1931 when she received a notice in the morning that her post office box rent was due. She was on the way to the post office to get some mail and did not have the money in cash to pay the rent, but after starting on her journey, she suddenly found the cash in her purse which had been empty. She also says that on more than one occasion when it was necessary to have one or two dollars to meet immediate emergencies, and when she had no time or was not to go anywhere to get the money, she has found one dollar or two one-dollar bills lying between the covers of her lecture folder in which she keeps her lectures. She says she has never made it a practice to put any money in such a place and no one else in the family has access to these folders, and no one would think of doing such a thing.

On several occasions when money was needed, it was suddenly found in a place where there had been no money, and at one time when standing before a counter in a store where she needed one more silver piece to pay a bill, she found that her previously empty hand was holding just the needed coin. She also says that her demonstrations have included receipt of money as high as three or four one-dollar bills at a time in a purse that was empty a few hours previously. She says that one of the strangest demonstrations of this kind is that connected with a change purse which she had. In fact, she has had several of these purses, but it seems that she is not to use them, for each time she secures one, she immediately loses it; but the money that is in the purse each time it is lost strangely appears in some unexpected place around the home in a manner which has convinced her that it is not by any accident, while the purses themselves never return.

I do not attempt to offer any explanation of these things other than the comments I have made, and the statements must be taken at their face value. There are so many incidents of this

kind reported to us, even by members who have never heard of the reports of others and who doubt that the incident can be what it seems to be.

We all recall that Madame Blavatsky had similar experiences, and one time asked the great Master about the principles involved and was given little information except that which would verify the genuineness of the experience. Mystical and occult literature, however, is replete with similar incidents, covering hundreds of years of the past, and in all of these reports there is a similar degree of mysteriousness, accompanied by a definite degree of positive truthfulness. We will be glad to have more of our members report any such experiences as these, although they need not pertain strictly to the demonstration of money, but of other material things.

Positive Treatments

One of our members makes a suggestion that may have occurred to many of our members, and I think it is well that we answer it and have the answer appear in our Forum Magazine.

The question is this: Would it not help in giving positive vibrations to anyone to have him take a deep breath and slowly exhale it while we are giving him the positive vibrations, for in this way he would make himself more negative and thus attract the positive vibrations? And would the reverse of this be true in giving negative vibrations?

On the basis that the negative polarity attracts the positive, and the positive attracts the negative, this question is very logical, but the truth of the matter is that unless the polarity of a person's body is already negative or abundantly negative, there is no need for any positive vibrations, and unless the physical condition of a person is such that there is an abundance of the positive and a lack of the negative, there would be no need in giving any negative vibrations.

If the polarities of the human body are balanced with an equal amount of negative and positive, there is perfect health, and there is no need to give any treatment, and you couldn't add any more positive nor negative, no matter how you tried or what you did. Therefore, the idea of having the patient do something to make himself more negative or more positive in order to attract the vibrations being given, is not to be considered because the practice would be unnecessary.

As we have said before, you will notice that if in giving a positive treatment, the current from your finger tips flows very rapidly into the other person's body, there is a lack of the positive in that body or there would be none attracted to it. As the person's health improves under your treatment, you will notice that at each treatment of positive vibrations, less and less effect seems to

be produced by your fingers, until finally you will sense that no positive vibrations are leaving your fingers at all. At such a point the patient is probably well balanced, and no longer needs a treatment. The same is true in giving negative vibrations. If when you first give a contact treatment of this kind the person's fingers tingle and he feels vibrations all through his body, you may be sure he was badly in need of the vibrations given. If, at a later date, the same person feels no response to your treatment at all, and no tingling sensation is produced, you may be sure that the patient does not require the kind of vibrations you are giving.

Are Wars Inevitable?

One of our members writes to us about the little pamphlet called, "1932 and You," and says that if the marvelous maps and diagrams possessed by the Master in foreign countries indicate inevitable events, including wars, then why strive to organize peace and prevent war by the establishment of peace movements throughout the world?

The maps and diagrams which I saw and which are carefully preserved in the archives of Europe do not predict "inevitable results," but rather predict "inevitable tendencies." In other words, these diagrams and maps show that at certain periods of time in each country there will be a stressing of conditions and a crises of events that will bring pressure upon mooted points or doubtful issues, with the tendency toward national and international arguments regarding these points. These periods of stressed disagreements are more or less inevitable in accordance with the way the nations involved conduct themselves between now and the time of the predicted event.

If some of these issues are neglected now during times of peace when they can be argued easily and before other conditions attach to them and make them more serious, they can be easily settled by international discussion. If they are shoved aside as inconsequential at the present moment because no vital international issue hangs upon them, then there will be a sudden event that will enlarge their importance and the immediate necessity for discussion may result in a movement toward war. Even then, with war seemingly on the horizon, it would not be too late to settle the matter by arbitration and round-table discussion. If a great issue is settled in this manner and war is averted, it would not be a contradiction of the indications shown on these maps and diagrams, but a complete verification of the prediction, or rather a fulfillment of the indications. The maps do not indicate how these issues will be settled, but rather indicate that there will be the necessity for settling the issues and that such a crisis may result

in war if our present-day tendencies are allowed to continue unchecked.

I wonder if our members and friends realize that despite the fact that we think that our present-time civilization is too generally inclined toward warfare, after all we have really made great progress in getting away from warfare. Many great national and international problems that are being settled today diplomatically and by the sending and exchanging of two or three cablegrams or the holding of a round-table conference, would have produced national or international wars a hundred or two hundred years ago. Even our recent national failure of banks, accompanying a great depression and a seeming indifference on the part of capitalism to give any concern or thought about the laboring classes, might have produced a national war right here in the United States, if such conditions had occurred twenty-five years or more ago.

A great many think that the last World War was forced over some trivial incident and that it was forced into sudden expression by the assassination of a European diplomat. The fact of the matter is that the pressure which brought about that war and the principles involved were manifest and in operation for a number of years, during which time diplomacy and every human exercise of peaceful methods was used to try to prevent war. But our lack of experience in national arbitration and our lack of organization to care for international discussions made our attempts at arbitration seem childish, and apparently one more great war was needed to convince not only more multitudes of humble beings, but many rulers of kingdoms that warfare did not accomplish the results expected, and the losses were far beyond any compensation by any possible gains. Since that war ended, many of the very conditions that were contributory to the causes for that war are existing again, and of and by themselves might have started another war if it had not been for the lessons learned in the last great war.

As I examined the maps and diagrams shown to me in Europe, I plainly saw where throughout the world in 1931 and '32 there were stressed conditions indicated and active, that were identical with conditions that had caused many wars in previous cycles. Had it not been for the last great World War and for our better understanding of the methods for conducting international talks and arbitrations, we would have had wars in many lands during the last few years.

Yes, the indicated wars on those maps will prove to be inevitable indications if we now discontinue our activities toward peace and our plans for national arbitration, but if we continue to demand peace and continue to evolve ways and means by a few gathering around a round table and shooting thoughts and ideas across the open

space between the opposing factors, we will avoid the necessity of gathering millions around "No Man's Land" and shooting bullets and cannon balls across that open space. It will be a contest, but it will be a contest of words seeking peace instead of a contest of life and blood seeking destruction.

Assistance Wanted

I would like to make a general appeal at this time and ask all of you to please keep it in mind, and the Forum secretaries see that it gets in the Forum Magazine.

Our good Brothers down in San Juan, Puerto Rico, who are operating the Spanish American section of our organization and dealing with the countries of South America and Central America where persons of the Spanish tongue are studying our work in Spanish, need some help in connection with creating a small printing department for their own use at their Supreme offices in San Juan. The Secretary-General of the Spanish-American Section (Brother Armando Font de la Jara, Apartado 36, San Juan, Puerto Rico) desires to hear from any person who has printing materials such as type, press equipment, composing equipment, etc., which they may want to donate to the staff in San Juan to use in building up a small printing department.

Many articles used in the printing shop are easily obtained in North America and difficult to obtain in San Juan and it is more than likely that among our members there are those who have stored away or out of use many things that could be used by our Brothers in San Juan and would gladly donate them.

If you have anything that you think can be used in a printing shop from a nice font of type such as is used in a standard print shop to a printing press, please write a letter to the Secretary-General at the above address and describe carefully what you have before sending it to him, and he will write back to you and let you know whether it can be used or not. Any donations of this kind sent to them will be greatly appreciated in carrying on their work among people who are in very unfortunate circumstances generally, and who are seeking the Great Light that the Spanish Section is affording them on a very nominal basis.

Are We All Insane?

I have here a very interesting question and one which I think is of value to the directors of every one of our departments and of similar value to the officers and workers in everyone of our branches. The question was sent to us by one of our analytical members and is as follows: "What is insanity? I have been told by one who claims

to be a great student of mysticism and human nature that in the course of every human life there is one incarnation in which the individual experiences the condition of insanity. Is this true?"

If I wish to be facetious I would say that the last question is undoubtedly true because, I would argue, it is more than likely that each of us would experience the condition of insanity in some part of our cycle of life since we are all more or less insane in every one of our incarnations.

None of the world's greatest psychiatrists or psychologists has been able to draw a definite line between sanity and insanity, or to establish any standard demarcation of mental and physical actions showing where sanity ends and insanity begins. This is due to the fact that the condition called insanity or abnormal mental status is a relative condition and not a positive one. I am inclined to agree with the most rational and commonsense psychiatrists when they say that all of us—including every human being who lives—are insane to some degree and therefore sane to some other degree. It is when this degree of insanity is larger than the degree of sanity, or when the actions resulting from the degree of insanity make themselves more manifest than usual that we call a person insane.

After all, it may be said that any unusual or out of the commonplace mental inclination on the part of an individual is a degree of insanity. The man who a few years ago insisted in going about the streets of the city without a hat because he believed that he felt better and that his hair grew better and that certain scalp conditions were prevented by not wearing a hat, was looked upon as partially insane by the multitudes who saw him. From the psychiatrist's point of view in technical language, he was insane—on that one point.

The man who will take every possible opportunity to get away from business and find every excuse to slip out of his office and break any social engagement to play golf at any hour of the day between sunrise and sunset is an example of a degree of insanity—on one subject. Those of us who are spending much of our time in delving into ancient manuscripts and prefer seeking the unusual truths of life in preference to the standardized pleasure, would be called insane to some degree. The inventor who refuses to eat or sleep properly and ignores his family and his own physical well being to lock himself up in a little room day after day and night after night with his whole mind and all of his thoughts concentrated in trying to make a square peg fit in a round hole may be hopelessly insane or merely insane to some degree, according to whether he has a really rational idea by which to solve his problem or not.

I knew a man a few years ago who went around New York seeking capital of a small

amount to help him manufacture an auger for boring holes. He said that he had invented a bit that would bore a square hole instead of a round one. It was pitiful the way men with money and men of scientific comprehension would listen to this man with a twinkle in their eye, thinking that they were dealing with a hopelessly insane fellow, and then smilingly tell him that they had no money for his invention but if he could find a way of boring holes in the ocean or boring holes in the clouds they might listen to him. Everyone who heard him through could only think of round holes being bored by a brace and bit. They had a conviction that since all holes previously bored had been round, any wide divergence from a round hole was impossible and anyone who thought he could do such a thing must be insane.

However, the man finally succeeded in manufacturing his device and it is now sold by most places where carpenters' tools are sold and the man has proved himself to have been very sane and very rational.

By this we see that we judge sanity and insanity by certain relative standards. I heard a pianist say a few weeks ago that he has always believed that the man in every orchestra who plays the large viola must be insane. He said, "Imagine spending time learning how to play a great big instrument that is as clumsy as a piano in a home and yet will give you nothing more in the way of music than, um um, tum, tum. The man who learns to play it can never satisfy his musical inclination by playing a nice melody and he can never play a solo by himself nor get a real kick out of his musical education until he joins an orchestra." From the pianist's point of view the viola does not produce music except as a background for other instruments.

We who think ourselves sane often wonder whether a man who calls himself a psychiatrist and who spends all of his time during the day and during the night, studying the lives of people who do peculiar things and reads ponderous books about the ifs, ands, and buts of people's minds, is really sane himself.

We are told that the person who has an outstanding obsession of some kind which inhibits all his thinking and dominates all of his thoughts and actions throughout days, months, and years is truly insane. That would open the doorway to most of us who are obsessed with the idea that there are secrets of life not generally known and which we are determined to discover and become acquainted with. It would also include thousands of specialized thinkers in all parts of the world. It would include the men who are burrowing their way deeply into the earth's crust examining every grain of sand and making long and copious notes and comments about the strata of soil as though there was nothing else in the whole universe than

the dirt beneath the surface and ignoring the sky, trees, flowers, mountains, rivers, and all the beautiful things of life.

It would include the man who is sitting in a small room with hundreds of pounds of glass around him and all kinds of funny shaped bottles, working with a blow torch late into the night hours trying to invent a bottle that can never be refilled after it is once opened.

It would not only include the man who is seeking to invent a machine that will demonstrate perpetual motion, but it would include the man who is trying to make a model airplane fly in a perfectly vertical line from its resting place on the ground, and it would include the man who is sitting in the midst of thousands of books and with pounds of manuscript around him, writing profusely his draft and scheme of how a peace plan can be promoted that will change human thinking overnight and end all warfare and strife.

It would include the men who are digging into the ruins of Egypt seeking for certain secrets connected with the coloring of the pigments used on the walls of the temples. It would include the man who is trying to find a way of making a fountain pen that will not leak. It would include a host of men and women who are trying to find a way to self-mastery through a quick understanding of all of life's secrets by attending a class of five paid lectures in one week. It would include also those few strange human beings who have spent the last twelve years writing letters of attack against AMORC because of a personal grudge and who are trying to tear down the entire organization by telling stories about it or its officers that are easily proven untrue, or which are known in all of their details by every member who has been in the organization more than five years.

How, then, are we to decide who is sane and who is insane? The answer always depends upon the view-point of the one who is passing judgment. If we should suddenly standardize our walking in America and say all persons going east must walk on the right side of the street then we might call any fellow on the left side an insane person, but he would have just as much right, backed up with logical arguments, to say that all of the rest of us were insane and he was sane.

There are some degrees of insanity, of course, that are unquestionably the indication of a diseased brain and one that is not only abnormal in the psychological sense but in the pathological and physiological sense. Such cases, however, are not the ones that are puzzling to either psychiatrists or the average human being.

The safest attitude to take is never to pass upon the insanity of any one because we never know the real thoughts back of any outward demonstration of the mind, and we never know what is actually going on within the mind.

As to whether everyone of us passes through one incarnation of unbalanced mental attitude in order that one may learn some lessons, or whether one generally escapes this and only a few have this experience, I am not prepared to say and I do not know where any positive information on this subject may be found. The safest thing to do is to consider all persons sane but different in their mental ways of functioning. Pass no judgment on others lest judgment be passed upon you, and there is not one of us that is so free from peculiar ideas and peculiar ways of doing things or uncommon habits and tendencies that some busy body psychiatrist or mental expert cannot put his finger on us and say, "Here is a most perfect example of abnormal mentality."

A Movie Star Offers His Services

I want to tell you the story of one of our members who is a very well known "movie" star. You know that many people living back East think that Los Angeles and San Francisco and San Jose are so close together that when you tell anyone back there that you live in San Francisco they often ask you whether you know a Mr. Smith or Mrs. Jones living in Los Angeles and whether you do not often run into Los Angeles for lunch or to spend an evening at one of the theaters. They seem to think that the back yards of the homes of both cities almost touch each other, and while there is a considerable amount of good-natured comment about Los Angeles spreading out so far in territory that the Canadian line between the United States and Canada is only one of the boundaries of the city of Los Angeles, the fact of the matter is that San Francisco is many hundreds of miles away from Los Angeles and the quickest time that one can travel in a high powered automobile along the magnificent highways from San Francisco to Los Angeles is about thirteen hours or possibly twelve hours if you want to break a number of speed laws. It takes the railroad train from twelve to thirteen hours and while some of us have travelled from San Jose to Los Angeles at night time, in ten hours, it is a very serious and tiresome thing to do. Persons back East seem to forget that California is so long that it is almost equivalent to a State that would reach from New York to Georgia and certainly you would not expect anyone in New York City to run down to Atlantic City in Georgia for lunch and get back the same afternoon.

Of course, it is true that we can get an airplane and go to Los Angeles in three hours and we can catch these planes almost any time going in any direction, but the fact of the matter is that Los Angeles is another big city and is not just one of our neighbors.

What I started out to say was that a great many of our members in writing to us constantly ask us whether we have any members in the moving picture profession. They ask this question because they know that we not only have several large lodges in Los Angeles, but because they think Los Angeles is so close to headquarters that the actors and actresses drop in to our temple meetings here between acts in the studio.

Certainly we do have a great many members in the profession, not only as actors and actresses but as producers, and in the mechanical departments and in the various management departments. Some of the most prominent of the most attractive and intelligent of the screen and stage stars have been members of our organization for many years.

I remember that on my one trip to Hollywood when I took my wife and two youngest children on a visit through various studios that there was hardly a studio to which we made entrance or any "lot" to which we were admitted that I did not meet one of our members who acted as an escort and allowed us to get into the holy of holies of these new sound-proof studios and watch many of the present-day big pictures actually being made. Sometimes we stood with fifteen or twenty of the most prominent stars, who are also members of our organization, grouped around us and we even had lunch with a large group of them in one of the studio restaurants where over a hundred of the famous stars were eating at the same time.

As to whether they take our work seriously or not I want to make this one comment. Most of these persons are really serious students because they have much time for study and reading and all of them are anxious to improve themselves in a cultural sense. All of us here know that most of the stories about the wild parties in Hollywood are written by press agents or newspaper men or magazine writers for the sake of keeping up a foolish sort of glamour about Hollywood. When some of our eastern members visit Hollywood and are escorted through it by some of our Los Angeles members, or even by the stars themselves, our members are surprised to find it as quiet in the evening and day time as Wall Street is on Sunday. You can drive around five hundred of the homes of the stars in Hollywood and see only a few lights in the upper stories and hear no wild cries or jazzy music and see nothing more on the street than persons walking by or driving by in the utmost decorum. Of course, there are a few who are notorious characters and are seldom recognized as prominent in the screen world who are more noisy and more uncultured in their forms of amusement. But you see no more of the wild sights in Hollywood either at restaurants, theaters, or private homes, than you see or hear

machine gun shooting in the business section of Chicago.

The average screen star has to work very hard and under great difficulties in order to maintain health, pureness of voice, excellent appearance, and clearness of mind. It is not strange, therefore, that many of them should be interested in our studies. That they take the studies seriously is demonstrated by the letter I have here in my hand. This letter is from a screen actor who is prominently known throughout the whole of the screen world and is seen every few months in every large city and every small community. His name would be recognized instantly in any community where pictures have been shown and there has been much said in the movie magazines and newspapers about the fact that he is of a very fine family and one of the most polished and cultured men of the screen as well as one of the most impressive actors in the parts he plays.

A few weeks ago he wrote to us stating that in his periods of meditation in connection with our studies, the Cosmic has pointed out to him how he could help our organization in a number of additional ways. He said he received a very large "fan" mail from thousands of persons who wrote to him asking him how they might improve themselves or help themselves or find ways of making a greater success in life. He said the Cosmic pointed out to him that the thing to do was to write a letter or have his secretary write a letter to most of these each week and advise them to become members of the AMORC. We naturally thanked him for this valuable help, for we know that he and most of the others in his profession carried our literature and pamphlets around with them and distributed them freely, but that this additional help would be of great value. We invited him to come to the Convention next July and speak to us on the value of our work from the view-point of the theatrical profession. Now I have received the following letter from him and I want all of you to note the excellent spirit of co-operation which he manifests:

"I wish to thank you for your friendly reply to my letter and to tell you that I know of the contacts you and your associates have made with me. When I look back over a year or more I can see the tremendous changes and improvements that have taken place within me and as time goes on, in spite of being very busy and pressed for time just now, I know there is a very definite place for me in the work of the Rosicrucian Order. I know that the profession I am engaged in at present is only given to me as a means toward eventual freedom from material engagements and this will enable me to give wholly of my time and of such qualifications as I have to the beloved brotherhood and the spreading of its great teaching. In proof of my faith and sincerity I have

already incorporated AMORC as a major beneficiary of my living trust fund.

"You are quite right about the effect on my professional work and it is going ahead with leaps and bounds and I feel now that the better work I do and the more widely known I become will be my asset in the work I want to do for our Order.

"I sincerely hope that I will be able to drive up to San Jose with my mother for the Convention. The only thing which will prevent me will be my engagement in the actual production of a picture at that time.

"I do not know whether you will consider accepting an article written by me for publication in the "Digest" or not but I am going to send you one any way for your criticism. It is one of the many things I feel urged to write at times. These may be poor representations of the radiant thoughts that come pouring into me over invisible wires, so to speak, but I do want to send them on to you."

Such is the letter from one who is extremely busy in a professional way and yet who admits in other monthly reports that early in the morning before breakfast and at other times he goes out in the magnificent garden of his home and meditates in attunement with our other members and keeps the Cathedral periods, and he has found great strength and joy in every lesson and in every contact made with us and our members.

Only recently we saw him again in a very large picture here in this city and as we watched him playing his part, sometimes jovial and laughing, and at other times serious and profound, we could readily understand why he and so many others in Hollywood find relaxation as well as benefit in our teachings and our work.

"Unto Thee I Grant . . ."

In answer to a great many questions that have recently come to us about this very remarkable book, I want to say that we have decided at last to put it into another form of binding and to even lower the very nominal price that we have been asking for it. The widespread interest in this book and the fact that so many different editions of it have been printed by us in the past, and the further fact that thousands of persons are constantly inquiring for an edition with a stiff cover, has led us to consider getting out such a book at such a nominal price as will take it out of the commercial class entirely and leave no profit or no benefit to anyone except to the reader.

When this book was first announced in its new edition in America with a standard leather binding, it was sold by the Oriental Literature Syndicate at six dollars per volume. This price was necessary because the book had been set in en-

tirely new type from the original copy and bound excellently with a hand-tinted title page or parchment and in a very limited edition, each copy being numbered and bearing the name and monogram of the purchaser on the title page. After the privilege of sale and distribution of this book was turned over to us by the Syndicate, we determined to reduce the price of the book and take it out of the class of very exclusive and rare publications and make it as popular as possible because of the great wisdom contained in it.

I suppose that all of those who have read the book have carefully read the preface and introductory story which is as fascinating as any story of mystery to be found in fiction anywhere. The first circulars describing this book issued by us contained a part of that story, and all who bought the book understood that they were buying a book that was very old and at one time fairly well known among those who had the means to possess copies of a very rare manuscript or privately printed book. When the permission was granted us to get out cheaper editions, we received also a copy of the original book from which the modern edition was transcribed. That original book has been in our Museum for public exhibition for the past five years, and the card attached to the book clearly states that the old, yellow, worn, and badly damaged book shown in the case at the open pages of the title and description is the original book from which our edition was printed.

The original name of that book as shown on the copy in our Museum is "The Economy of Life." The meaning of this title is revealed in our edition on page three of the preliminary instructions where we read, "Unto Thee I Grant, the Economy of Life . . ." We agreed with the Syndicate editors that the title of the ancient book which was abbreviated to "The Economy of Life" was not sufficiently explanatory, and, at the same time, was very misleading to the average person in this country who would not suspect that such a title had any bearing upon the subject matter that the book actually contains. The title of "Unto Thee I Grant" was selected because it was really the first line of the correct title and because it suggested something of a Divine or philosophical or perhaps religious nature, rather than something of a worldly, economical nature. But each copy of the book issued by us contains on page three the full and complete title with an explanation of where the book was found and made public in the eighteenth century and how its publication in America came about. The preface of the book has always made plain the fact that neither AMORC nor the Rosicrucian Order nor any officer connected with the Rosicrucian Order claimed any authorship or originality in the presentation of this book. It is an acknowledged re-

print of one of the oldest books of its kind known to man and for a long time one of the rarest, but now made economically possible for those who wish to enjoy it.

I would like to say in passing that the book has been endorsed and praised and recommended by so many clergymen, Sunday School teachers, editors, philosophers, critics of literature, and teachers of morals and ethics that it would seem that the book is loved next to the Christian Bible by more people than any other similar book that was ever printed. If any of our members have not read this old book, he or she has missed something that thousands of persons read daily and use as a daily guide in life. Several times in the past century a former edition of this book has been attempted by publishers, but in each case the price was higher than the price we have charged for the book in a good edition, aside from the fact that we have given away nearly five thousand copies as premiums to those of our members who pay their dues in advance, and thereby receive this beautiful book as a gift without any profit to us in a commercial way.

The Lindbergh Kidnaping

(Forum Discussion of March 14, 1932)

Many national events call the attention of our members to the laws and principles of our work and often throw much important light upon the value of the teachings given by the Rosicrucians.

The Lindbergh kidnaping has brought to us thousands of letters from all parts of the United States through our local lodges and our Correspondence Department here, asking how it is and why it is that the Rosicrucians do not use their knowledge of Cosmic laws and Cosmic attunement to learn where the kidnaped baby is and help to bring the kidnapers to justice and the baby safely to its parents.

I am going to explain the principles involved in this matter and I hope that all of you will listen very carefully and then spread this information through the Forum Magazine to other members. Here is the real explanation.

Cosmic Ethics and Laws

First of all, we must realize that the Cosmic has ways and means of its own for attending to all of our earthly affairs, and we have no right to presume that the Cosmic is all wise in some things and stupidly ignorant in other things. I have said many times to you and in public lectures, that the trouble with most persons in praying to God for help is that they assume that God may be all wise and omnipotent in many ways, but in other important things He is less wise than most of us earthly beings. Therefore, these persons in pray-

ing to God proceed to tell God how to run the earth, how to conduct His affairs and especially how to solve some of the problems that His earthly children are contending with. Instead of praying to God and merely asking that their desires be answered soon or that their unworthiness be mercifully overlooked and the blessings of life continue to come to them, they proceed without any thankfulness for what they have and tell God just exactly what they need and what He should do to bring them what they want, regardless of whether God has any opinions of His own or not.

If we are going to presume that the Cosmic knows anything about the Lindbergh kidnaping then we must presume that it knows all about it. If we are going to assume or believe that the Cosmic knows all about the case then we will have to admit the Cosmic knows why the child was kidnaped, why it is being retained, and when it will be returned. I think I am safe also in saying that since God permitted the child to be kidnaped there is some reason for the kidnaping and God knows why He is allowing the two parents to suffer momentarily and to grieve over the loss of the child, and God knows why He is allowing the child to be held by the kidnapers and why the kidnapers have not been caught or brought to justice.

Now if we are wrong in assuming all this, then we are wrong in our whole understanding of God's great wisdom and the Cosmic way of working. If it is necessary for us to advise God that the child has been kidnaped, and if it is necessary for us to tell God that the parents are grieving and that the right thing to do is to bring the child home and punish the kidnapers, then God is not the all-seeing, all-wise, omnipotent ruler of the universe that we have believed. Such a conclusion is preposterous.

Likewise, if we assume that Rosicrucians can get the Cosmic to tell something that it will not tell to the grieving parents, or the police, or the officers of law who are trying to help the parents, then we must assume that the Rosicrucians have some special influence upon the Cosmic causing the Cosmic to set aside its general ways of acting and make exceptions for us just because we are students of its way of working. I am sure that no real Rosicrucian has any such idea.

Whenever we co-operate through and with the Cosmic in bringing about any result, it is not because we ask the Cosmic to do something special, or to change any of its rulings, or make any exceptions, but because we work with the Cosmic in doing what it has already planned to do and what it is desirous of doing.

Nothing in the loves of human beings on this earth happens by chance and every incident of life is according to some Cosmic law. The little

Lindbergh baby has had this kidnaping especially for some good reason. I do not feel that I am capable of even momentarily placing my mind and consciousness on an equal basis with the Cosmic mind, but I can lift my consciousness up to a point where I can plainly see how and why the Cosmic would look upon this particular kidnaping incident as part of a beneficial plan.

In allowing the child to be kidnaped and in allowing a very well-known and popular child to be the innocent victim, more publicity has been given to kidnaping, the crime of kidnaping, and the possible prevention of kidnaping, than if one hundred or one thousand little children of unknown families had been kidnaped. It is generally conceded by newspaper and publicity men that no kidnaping in past history, not even of a king or queen, has ever had world-wide publicity and use of such world-wide agencies as has this particular case.

Certainly, it is the first time in the history of America that radio waves were used to broadcast the news at half hour intervals and to broadcast pictures of the child and of all the clues. Certainly, never in the history of the world was there such a gathering of newspapermen, photographers, detectives, criminal experts, publicity men, psychologists, lawyers, and others in the vicinity of one home, as in this case; and never in the history of the world were so many millions of people aroused in their desire to have kidnaping prevented, as in this case.

More good has already been accomplished through the public interest created by this case than would have been accomplished in a hundred years of ordinary comments about kidnaping. In nearly every State in the Union new laws are being formed, and even new Federal laws are being formed. The underworld and the gangster world have discovered at last that one of its former crimes is going to be very unsafe in the future. I feel safe in saying that this particular kidnaping is going to result in the saving of thousands of children's lives in the next hundred years. Certainly, that is a wonderful way for the Cosmic to accomplish something.

From the Cosmic point of view, little Charles Lindbergh, Jr., is just one of millions of children, equal with all other child souls in the universe. If the Cosmic had planned that one more child should be kidnaped in order that a great scheme of publicity and prevention should result, therefore, it would have to decide which child should be selected, and while Charles Lindbergh, Jr., was equal to all other children from the Cosmic point of view, from the earthly point of view, it was an entirely different child and one whose name and position in life made it an outstanding character, and if the Cosmic were searching for an outstanding child whose very name would spell

magic in the newspapers and whose existence touched the soft spot in the hearts of millions of people, it could not have picked any more favorable child than the one it selected.

I am even willing and ready to believe that little Charles Lindbergh may have been born into this family and to this earthly fame and wealth solely for the purpose of being kidnaped at a certain age in order to carry out the Cosmic's great plan of teaching a great lesson. In other words, the little baby may be now fulfilling its complete earthly mission for this incarnation, and if it should never return to its parents alive or never live another day it will have fulfilled, in its less than two years of existence on this earth, a mission resulting in as much good for millions of persons as any mission it might have fulfilled by living its full span of life. In time we may find that a monument to the memory of Charles Lindbergh, Jr., will be erected in thousands of places in this land, at least in the hearts of thousands of persons, memorializing the great blessing it brought to modern civilization.

Now if we assume that the Cosmic permitted the kidnaping and, therefore, had a purpose and reason back of it, then we must assume that the Cosmic would allow that kidnaping incident to complete itself and fulfill the plans that the Cosmic had. If those plans included the child's absence from home for two weeks, two months, or two years, or included the return of the child at a certain date or under certain conditions, or if the plans included that the child should not be returned at all, then certainly nothing that any Rosicrucian or any mystic or any master psychologist could do would cause the Cosmic to change its plans.

I have no doubt but what thousands of our Rosicrucian members have gone into attunement just as have many of our officers here and tried to see whether the Cosmic would reveal any information about the whereabouts, the health, or any other point of the Lindbergh kidnaping. When our officers here found that the Cosmic was a closed book on that subject and revealed absolutely nothing, we took it for granted that the Cosmic was carrying out its plans in its own way and would reveal no knowledge until it was ready, and that when it was ready to reveal any knowledge it would probably reveal it in a manner that will quickly and readily close the case by revealing any mystery or doubt and all worry.

On the other hand, I presume that some of our younger members who are not so well acquainted with the Cosmic way of working have been disappointed and grieved to think that the Cosmic gave them no information.

We, who have become accustomed to the strange ways in which the Cosmic works, do not look with surprise nor with disappointment at the

Cosmic's silence on any point. If the Cosmic finds it proper to reveal something to us, well and good. The knowledge is used instantly in the manner indicated. If no knowledge is given to us we feel that the Cosmic is working out its own plans and that we are intruding by attempting to insist that we be given some information whereby we can close the case or bring an end to the case before the Cosmic is ready for such a thing to happen. To criticize the Cosmic for this is equivalent to criticizing God for concealing some of His plans and some of His ways and means and not telling all of us or some of us in advance what He is going to do, or in the middle of His plans what He is continuing to do.

We are not less sympathetic with the heart-aches, the sleepless nights, the torment and torture that has come into the lives of the two parents and their relatives and friends. If we had it in our power to change the situation without frustrating any of the plans of the Cosmic we would have that dear, sweet, little child safely home in its parents arms in an instant. Since we cannot do this we can only abide by the laws and wait and let God reveal His better way and His better plans.

This principle should be kept in mind by our members who should ever be mindful of the fact that the Cosmic has its ethical laws and principles, just as has man in his earthly ways of working.

Instantaneous Cures

So often we hear about the miracles of instantaneous cures and many of our members write to us and ask why it is that some ailments require a longer time to be relieved than others and, of course, there are a great many who still look to the possibility of an instantaneous cure of any condition they may have.

I know that the accounts given in the Holy Bible regarding miraculous cures are often very discouraging rather than encouraging. From these Bible reports one would come to the conclusion that there are simple ways by which every form of illness and even forms of deformity and chronic ailments can be instantly cured in the twinkling of an eye, and the broken and worn out physical body reinstated to youth and vibrant health in the fraction of a second.

Granting that Jesus as the Christ did perform such cures and marvelous changes as these in an instantaneous manner, it does not follow that we, who are not such Masters as He, and who are only students on the Path trying to emulate some of his ideals, should be able to do the same things in the same way. Our hopes, of course, are to the effect that some day we may evolve to that degree of perfect mastership and perfect Christhood that

we should be able to heal the sick and cure the lame and faltering in the same manner.

But it is also possible that there are many forms of chronic ailments, due to conditions of long standing in the human body, that require a little more time for adjustment than others. There are some forms of blindness, for instance, that may require weeks and months to bring the eyes to a normal condition, whereas there may be other kinds where the blindness can be cured almost instantly. Only a few weeks ago a patient in a California hospital who had been blind for twenty years was given his sight almost instantly through the doctor puncturing a thin film that covered each eye. The moment the film was punctured, it broke away and permitted perfect sight in an instant. One of the blind whom Jesus healed by the rubbing of a little gritty soil on the eyes may have been suffering from just such a condition. It is an unusual form of blindness and probably only one case in a thousand can be cured as quickly as this.

On the other hand, there are many forms of chronic ailments that do seem to yield to almost instantaneous cures. When a longer time is required, it is not an indication of inefficiency on the part of the operator nor even an indication of lack of compliance or faith or co-operation on the part of the invalid. Man has not created the laws of nature, and he can do nothing more than co-operate with it. If the system has become poisoned throughout its entire structure by the thoughts of the mind and by emotional and mental attitudes, a condition will manifest in the physical body that will not change until the mental and emotional attitudes have been changed, and sometimes it requires weeks of purging in order to get out of the consciousness some emotions that should not be there. The mere use of will power or affirmations is not sufficient, nor can the magic touch of any earthly physician or metaphysician bring about a cure until the patient has purged himself of the original and real cause of the trouble.

In connection with this matter, however, I want to call your attention to the following interesting facts:

The Exercises in Our Lessons

Throughout our various graded lessons there are various exercises to be performed, and sometimes our members take these exercises too lightly as though they were merely associated with some simple law or principle being discussed in the lecture, and not requiring exceedingly careful attention. Sometimes these exercises appear to be merely an illustration or example of the thought being explained in the lecture, and the members often feel that if they understand the law or

principle, it is not necessary to perform the exercise. They look upon some of these exercises as though they were studying the construction and operation of a match, and as though the instruction taught them to take a match and strike it and light it to demonstrate just how a match works. Since the instruction seems to be perfectly plain and they have a good and logical picture of the operation of a match being ignited and burning, they feel that it is not necessary to take a match out of a match box and light it and burn it, merely to prove to themselves something that they already accept.

This is a real mistake, for in most cases the exercises given in our lessons and lectures are to serve more than one purpose. Most of the exercises are not only for the purpose of illustrating and demonstrating some law or principle, but they are for the purpose of attuning and developing some of the psychic centers and faculties of the human mind and body. Other exercises are for the purpose of demonstrating some principles, and, at the same time, bringing the physical body into more harmonious relationship with the Cosmic. If such exercises are dealt with lightly or passed over altogether, the student fails to make the progress in his personal development that he should make. He may develop an excellent intellectual understanding of the lessons until he is ready to repeat them all word for word, and even discover new ways and methods of expressing the same thoughts in different words; but all of this intellectual understanding has no effect upon the psychic nature and the physical nature of the being. A person who would memorize all of our lessons and fail to do any of the exercises would be no better a student of Rosicrucianism than the typewriting machine that wrote the lecture. All the words and lines of every word may be contained in the machine just as they are contained in the dictionary, but it is the bringing of these words together into proper understanding that constitutes knowledge, and it is the practice of this knowledge and the application of it that constitutes wisdom, and out of this wisdom and out of this experience with the lessons comes the real development and progress.

Now, let me read here a letter to us that shows what can be done when the exercises are properly dealt with. This letter is from a Sister in San Francisco who says:

"In regard to the recent lecture dealing with relaxation and concentration I want to say that I followed the directions very carefully with apparently the usual psychic results. But I have been a sufferer from arthritis, walking with crutches and cane for a long time. The day after applying the new exercise on relaxation and concentration, I found that I was absolutely free of all of my arthritis and lameness, and I have remained this

way ever since. This has amazed my friends and the doctor, much to my embarrassment. I did not feel that physical healing was intended to be a part of that exercise, but apparently it was because the physicians had said that I would be crippled throughout the rest of my life. I would like to know why this instant cure came about."

In this case the Sister was suffering from something that is very closely connected with the sympathetic nervous system, and the exercise given in the lecture was one that was intended to bring the sympathetic nervous system of her body into close attunement with the Cosmic forces. She evidently performed the exercises with profound sincerity and to the proper depth of attunement and association, and that is why the condition of suffering disappeared. If she had taken the exercise very lightly and had looked upon it merely as an exercise for demonstrating the possibility of concentration, she certainly would not have had the same results.

There are hundreds of such exercises and psychic, mental and physical tests to be made through the various grades, and many of these, if not all of them, will have as much effect upon the health as they will have upon the psychic development. We cannot help by avoiding our duty in this instance, and urge our members to perform their exercises very carefully and to give the utmost attention to even the most simple ones in any of the grades.

About Jesus, The Christ

I wonder, sometimes, what each one of you would say if I were to hire several large buses and take the majority of you assembled here with me up to one of the large cities in the West where there is a law school and go with me into the secretary's office of that law school and you listened to me make application as a student there to take up the study of law; and I wonder what you would think if after asking of the secretary the length of time it takes to complete the course and asked the usual questions about the tuition and fees and the number of books I would have to buy and about the graduating certificate or diploma I would receive and about how efficient I would be if I applied myself diligently, if suddenly I should rise from my chair and face the secretary or dean of the college and say to him, "Now, before I take up your study of law, I want you to tell me one important point—do you acknowledge Jesus, the Christ, as your individual Saviour and do you teach in your course that Jesus was the only Begotten Son of God?"

I am sure that each one of you standing there listening to me would think that I had suddenly forgotten all of my good sense and that I had become a fanatic on the subject of religion and

was getting my schools of thought badly mixed. Certainly, the dean or secretary of the law school would be justified in saying to me, "My dear sir, this is a school of law and not a school of theology and not a church, and we do not deal with sectarian doctrines whatsoever!"

Now, if I were to turn around and face all of you and say to you that I did not believe the law school was a good school because it did not teach the Divinity of Jesus and acknowledge Him the Redeemer of man, you would think that I had certainly stepped over the bounds of good reasoning.

If you would be justified in feeling that way, then why should we not feel justified in resenting the attitude on the part of so many clergymen and so many devout Christians who insist that our organization must either acknowledge the Divine and unique Sonship of Jesus and promulgate the Christian doctrines or else be classified as an unworthy, improper, inefficient, heathen institution?

The Rosicrucian Order is not a school of theology, but rather a school of philosophy. We are a school of facts, of law, of truth, and not a school of theory, speculation, or religious doctrine. I do not mean to say by this that there are no truths in theological doctrines or that there are no laws connected with theology, but looking at human knowledge from a universal point of view, is it not true that the Christian theology is only one of the many theologies throughout the universe, and a Christian church is only one of the many churches? Then why should we devote ourselves to any emphasis of the Christian doctrines? Whatever truths there are in the Christian doctrines will naturally be covered by the truths we are studying in our lessons, and whatever points of religion or theology that are Christian and that are true will also be found in our teachings, but this does not mean that we must make ourselves a Christian institution, or a Christian church, or a supporter of the Christian doctrines throughout the world, in order that we shall be considered truthful, respectable and efficient.

We know from our studies and experiments that there are many great fundamental spiritual truths that are not included in the Christian doctrines or the Christian teachings. There are some great spiritual truths in our teachings that are also taught in the Buddhist religion and in some of the so-called pagan religions, but we do not study these things as religious truths but merely as universal truths, as laws of the universe, and not as theological laws.

Our Past Troubles

I think we should have a little celebration feast this morning and congratulate ourselves and smile and be happy because of the many letters I have

received since the last Forum Magazine went out to our members. The letters I refer to are those thanking us for having made comments about the many forms of trouble that the AMORC has had to suffer in past years.

You remember I gave you a little talk here one day on brickbats and bouquets and also on the troubles which our foreign members had in allowing themselves to be known as Rosicrucians. I called your attention to the fact that even in the early days of our organization here in America, we had to come under the scrutiny of the Department of Justice and the Federal Government because America was then entering into the World War and every existing secret organization was investigated. Not only did a few foolish "dollar-a-year and one-thought-a-year men" who were acting as investigators conceive the idea that our organization was wholly German in nature, but many other persons who were not qualified to conduct investigations were misled by the statements in some of the encyclopedias regarding the origin of the Rosicrucian organization and its purposes.

The result was that during the investigation of AMORC, many strange and peculiar things were said about it until it was given a clean bill of health. During that time a few of the enemies of Light took advantage of the situation to bring false charges and false claims against it, resulting in some very serious complications for the Emperor and Chief Officers. That was twelve or more years ago, and you would think that since the organization had been given a clean bill and had continued to operate and grow in number of members and in every other way, the matter would be forgotten. But from time to time some fellow who thinks that he should get rid of some personal grievance he has by attacking the organization, digs up from past records some incident of our turbulent days and starts writing about it as though it were a newly discovered scandal that he had found hidden in some closet in the deep recesses of the cellar of our large institution; and so he proceeds to bring out these old scandals that are stowed away as keepsakes and puts a new tag on them and parades them before some unsuspecting persons as important exhibits.

For the past six months there have been two men, one located in Bakersfield, California, and the other in Calgary, Canada, who have just had a real, royal time writing letters every day and making carbon copies of them and sending these to all the persons whose names appear in the Directory of our branches on the last pages of the "Rosicrucian Digest." They probably thought that these old dusty scandals would make a frightful and awesome appearance in the homes of some of our chapter leaders and that there would be a wholesale resignation of members, depleting our

organization in a very serious manner. The strange part about it is that all of the leaders of our various branches have been made acquainted with the past history of our organization and are fairly intimate with all the trials and tribulations that the organization and its officers have had to pass through in years gone by; and those few who were not thoroughly acquainted with the facts, were sane and sensible persons who immediately suspected that if these scandals ever had any real life in them at all and were not purely fictitious things made out of *papier-mache* instead of bone, there would be no Rosicrucian organization today, and the whole membership would have been acquainted with the seriousness of the conditions. The result was that these representatives of our branches mailed all of these typewritten letters and carbon copies and photographs of old newspaper clippings, etc., right back here to our headquarters and asked us to put them on file, and felt assured that such attempts were not only inane, but devoid of any power because the real facts were known. It was really amusing at times to see some of the comments made by this Californian and this Canadian man in their letters to our branch leaders. They tried to intimate in very carefully veiled phrases that they were in possession of startling facts that would shake the very foundation of the AMORC organization and that something ought to be done about it immediately, even to the extent of having them come here to California and reveal the surprising information they possessed. We knew exactly what they had and what they were using, and in fact, their whole plan was as dusty with age and as soiled from repeated usage as were the old newspaper clippings that they used.

The day is gone when AMORC or any of its individual officers or leaders can be frightened to the least degree by any attempt to destroy the organization. I do not mean by that that we look upon ourselves as being such holy, pious, perfect individuals that not one of us is making any mistake or has ever made any mistake of any kind, but I do mean to say that whatever mistakes of judgment were made by any of us in the early days. All of these mistakes have been adjusted and cleared away to the satisfaction of all of our members and to the satisfaction of every person involved; and there has never been an incident in the entire history of our organization that was illegal, immoral, maliciously unethical, or devoid of good motive, and this applies to the lives of our highest officers, as well as to the organization. We have had one or two enemies in the past who are probably silent just now in order to catch their breath and get ready to start in again, and who have not failed in the past twelve to fifteen years to overturn every leaf of every book in our records and try every possible source of informa-

tion to create artificial conditions, temporary dissatisfaction in small groups for the sole purpose of trying to ruin the entire organization.

Past Incarnations

An interesting question asked very often by our members is put briefly in a letter recently received from one of our Brothers who is editor and owner of a newspaper in Canada. He asks: "How can anyone make sure about his or her identity in a past incarnation? Many have recollections about one or more past existences, and some by reading through historical documents meet names and conditions which seem to be very familiar."

I know that this is a very fascinating subject, and I know that the increasing interest throughout the Western World today on the subject of reincarnation is due to the fact that there is mystery, romance, unsolved problems, illusive facts and sacred incidents all intriguing the human mind in connection with the contemplation of the doctrine of reincarnation.

Perhaps the first question that every investigator unconsciously asks when he begins to speculate upon this doctrine is, "Have I ever lived before?" The second question invariably is, "Who and what was I in my last incarnation?" Both of these questions are difficult to answer, and it is very fortunate for the doctrine of reincarnation that its acceptance as a logical and reasonable explanation of our cycle of life does not hinge upon these two questions being adequately or partially answered for every individual. If only those who actually knew who they were and what they were in the last incarnation accepted reincarnation as a doctrine, or promoted the ideas of reincarnation, we would not have the millions of firm believers in reincarnation that we have today.

I think that in all of my experiences in the field of mysticism and occultism, I have not met more than twenty-five people who positively know beyond any shadow of doubt who they were in the last incarnation, and I have not met over two hundred who know positively and without any shadow of doubt WHAT they were in the last incarnation, and I have met only a thousand perhaps who are very positive beyond any argument or doubt that they have lived on this earth in a previous incarnation. Yet, I know perhaps twenty thousand people who are firm believers in the doctrine of reincarnation and who would as soon doubt that they are living today as to doubt that they had ever lived before. Of course, I also know of maybe ten times this number of people who accept the doctrine of reincarnation more or less on faith or because of the evidence that others have, or because there have been certain experi-

ences in their lives that indicate that the doctrines of reincarnation are true.

I know that some of you sitting here before me now are happy in your endorsement of the doctrines of reincarnation, and yet, you have little or no proof of who you were or what you were in a previous life; and what is more to the point, you are neither worried nor concerned because you do not know who you were or what you were, or because facts of your past life do not really reveal themselves.

In my own case I happen to know considerable about my past incarnation. In fact, I know just enough to make two of my past incarnations interesting enough to be fascinating pictures and fascinating stories, but there are enough unknown elements in those two incarnations, and enough mysterious points that have not been cleared up which would tempt the average person to abandon all other thinking and all other investigation until these points had been learned and properly placed in the scheme of things. I do not feel such interest, however, for to me it is unimportant, except as a fascination.

I remember years ago as a young man, I read the detective stories of Sherlock Holmes with great fascination. Not only did these stories appeal to the mystery element of my nature—as they appeal to most men—but the logical reasoning, the intellectual observation and registration of facts, and the acquaintance with various types of human beings also interested me. I profited much in my study of human nature by the reading of those books, and I recall that on occasions when I would have to put one of those books away in the middle of a story and leave it alone for twenty-four hours or twenty-four days before I could go back to the story again, I used to feel uncomfortable and restless in my mind because I had stopped my reading of the story just where a number of important points had not been solved, or where some mysterious problems had not been straightened out, or where some incident was left hanging in the air, so to speak. It was the desire to see these mysterious things robbed of their mystery and the unknown that would drive me back to the book again at the earliest opportunity to finish the story.

I am still of that type of mind, for whenever there is a problem in connection with the work of this organization, or whenever some incident of our work occurs in the East and we only have a vague report of it, I am restless and uneasy until I can get all the facts and see the whole situation clearly with no mystery element in it. You may realize, therefore, how I may feel at times regarding my past incarnations. Having learned so much about myself as I was in some previous incarnations, you will naturally understand how the unknown points, the puzzling points, the

strange and mysterious elements in my last life on earth fascinate me and tempt me often to spend an afternoon indoors rather than out of doors trying to work out these missing links in the chain. But I do not yield to this because there is far more important work to be done in connection with my everyday problems and with the problems of our members.

When one knows absolutely nothing about one's past incarnation, the fascinating and intriguing desire to dig out some little point does not exist, but when a few facts are known and a few are unknown, there is a strong desire in the mind of man to learn the unknown ones.

I cannot make up my mind, however, that I am going to be greatly helped in my present work nor that I will improve myself in any way by even knowing all of the facts of my last three or four incarnations.

I know that in my last incarnation I was a more spiritual man than I am today, and that I gave much more time to spiritual contemplation, and undoubtedly, attained a higher degree of spiritual understanding than I will obtain objectively in my present incarnation, despite the many opportunities I have or could take for development along this line. But I realize that I was also more selfish in my last incarnation, because as a monk with nothing else to do but study, meditate, contemplate, and pray most of the hours of each day, I was not rendering to my fellow beings and to those who come to me for help all the service that I could give, nor even as much in a practical and material sense as I am doing today or can do today. I must sacrifice some of my own development at the present time and ignore some of my own desires for the highest possible spiritual development in doing my duty and filling the obligations I have voluntarily assumed.

But notwithstanding the interesting picture of my past as I know it, I am not going to waste any of my present time in long periods of research, merely for the gratification of the mystery element in my nature.

After all, just what difference does it make who we were in the past! A great many of us know what we were and plainly realize that we were either better or worse types of human beings in the past. If we have improved some in this incarnation, then that is all that is satisfactory for us to know to urge us on in our spiritual progress. If in this incarnation we have slipped back and are less spiritual or less developed than in a previous one, then we should seek to know the cause, and try to correct it. But it can make little difference, and be of little help to know just who we were. There is just a little tinge of vanity connected with this personal element in the study

of the subject, and that trait, we should get rid of and throw off.

I do not know of any way in which anyone can map out a campaign or a program of revelation that will assure him of knowing precisely who and what he was in a past incarnation. Undoubtedly, if each one of you reach the highest points of development in this life, you will recall some incidents of the past, and there may come a day when you can put all of these incidents together and spell out some magic life or part of a life that was once your own. Until that time comes, there should be no attempt to stress the matter and force a conclusion.

Nine Years of Joy

I want to tell you something about one of our members this morning and read you a letter that is just filled with helpful ideas and good suggestions. This is the sort of a letter that many of our members should copy and have handy to show to others when questions about the organization are asked by friends or relatives. This letter is from Sister Minnie Risley, of New York State. This Sister is a business woman of long experience, of fine social connections, and with an excellently trained mind. She has been one of our most enthusiastic members for nine years and has been in touch with many prominent persons and has gone out of her way in hundreds of instances to help AMORC.

Bear in mind that during these nine years this Sister has progressed through the various grades without unnecessary delay and our advance members may figure easily what heights she has attained and what grade of study she has reached in nine years. At the present moment she has the last lecture, the last pamphlet that has been issued up to this point, and yet she is not through with her study. She has had everything that we have and is familiar with all of the trials and tribulations, all of the problems, all of the criticisms and praise, all of the attempts to injure and all of the plans to help us that have been made by enemies and friends alike, and no one can tell her what is contained in our work or what is not, for she knows.

I have never met her, personally, and yet we all know her well here at headquarters and love her for the reasons that reveal themselves in the following letter which I received on March 24 of this year. The letter is addressed to me, personally, and is as follows:

"Nine years ago today I received a letter from AMORC stating that my application for membership had been accepted. I think I shall always remember how proud and happy I was when I received that letter! And how proud and happy I have been ever since because of my membership

in this Order. Nine years—and how quickly and happily they have flown by!

My heart overflows with gratitude tonight, when I think of the many great changes that have come into my life in these nine years. Truly I have been reborn.

"What a marvelous organization it is, and also, what an equally marvelous system you have established for taking care of your students. Why, just think of it! In these whole nine years I have received a lecture every week without fail. With only a few exceptions, due to holidays which have held up the mail delivery for one day, I have received a lecture every Monday forenoon without one week passing by with no lecture delivered to me. If I were to forget what day in the week it was, I would be reminded by the delivery of the lecture on Monday morning. The system is so perfect it amazes me and all of my letters have been promptly and fully answered in a manner that has been equally amazing.

"I consider my lectures and magazines the most valuable things I possess and I want to explain how I am preserving these lectures and magazines as a hint to others.

"I buy cheap manuscript binders. They cost only fifteen cents each or two for twenty-five cents in the ten-and-fifteen-cent stores. I began with the first lecture and added to each week as I received it. I was able to put one complete grade in each binder in the lower grades and in the higher grades had to use from two to ten binders for each grade. On the cover of each binder I marked the grade and the number of lectures contained in them and the dates received. Each binder is numbered from Volume I onward. You may imagine what a library these form for me when I tell you that up to the present time I have twenty-eight volumes. As I study each lecture I write on a separate sheet all the important points in addition to the points that impress me or help me the most. I make corresponding notations on the margins of the lectures. The blank space inside of the covers of the binder I use for notations that pertain to the subjects in the binder. I have made index sheets for each binder so that I can quickly refer to the important points in each lecture and know where to find them. I also have all of my magazines bound in binders and indexed and filed separately, and the Forums are also being bound in binders.

"My prayer is that I may ever be worthy of the great blessings that have come into my life and that I may be able to help others along The Way."

There are many helpful suggestions in this letter and I hope that our members will follow these suggestions and preserve their lectures. There are several thousand members of the organization who have been in it as long as Sister Risley and

another thousand or two who have been in it from ten to twelve years and a number of thousand who have been with us over seven years. These are the members who constitute the very backbone and foundation of the organization in America for they have had ample time to test all of the laws and principles and to demonstrate the work in their own lives and to discover whether they have wasted their time or not, and the fact that they remain active students and enthusiastic, speaks well for the work of the organization! Such members throughout the country compose a large army ready to defend it and promote it in every possible way and on every important occasion.

Against Reincarnation

While speaking on the subject of reincarnation, I want to tell you something that I think will interest all of you because you may be able to use it in your correspondence or your interviews with members everywhere.

Certainly, there are always two sides to every story, and there should always be many good arguments against any proposition, as well as in favor of it. I really believe that some clever persons who are logical and reasonable in their thinking and who have studied the history and service and development of man could assimilate some good arguments against the doctrine of reincarnation which would be interesting to read and probably helpful to those of us who accept reincarnation as a doctrine.

I remember that I was told when I was a very young boy that no one every knows his own language well until he studies a foreign language. This was told to me by an old man who was a linguist. I was too young to know much about foreign languages then; and at that time, very little of any foreign language was taught in the public schools. It did awaken in me, however, the desire to become a student of foreign languages for the purpose of becoming better acquainted with the real meaning of the words in my own English language. So at a very early date I began to study the foundation of Latin. It is true that through the study of other languages, we come to understand our own much better. I learned afterwards that the best way in the world to become acquainted with all the facts of any proposition is to hear both sides of the argument, and in later academic work I used to love to take a part in a debate by selecting the side opposite to the one in which I held my conviction. I remember one time working for months in preparing my argument to support the statement that the Negro was better off without his freedom, although there wasn't a cell in my body that believed it. But in getting acquainted with all the arguments against the

freedom of the Negro, I became more convinced of the value of his freedom.

If some of our members could get in good discussions with various thinkers regarding reincarnation and could hear good arguments from those who cannot accept the doctrine of reincarnation, they probably would learn a great deal that would support them in their present belief in favor of it.

The trouble is that the average person who argues against reincarnation uses the most inane, unsound, and usually irrelevant arguments that could be gathered together. There is nothing to be learned from such a person's arguments. They neither strengthen you in your belief nor develop the least degree of unbelief in your mind. You generally feel only pity for them because you know that their inability to argue their own case is due to a lack of understanding of the entire subject.

Now, last Sunday afternoon while sitting in meditation and preparing myself for a public lecture in the evening, I had my radio going in my sanctum, as usual, listening to sacred music. All at once I discovered that the sacred music was part of a Roman Catholic Sacred Hour on the air, and that, as usual, the music was highly mystical and spiritual. But all at once the musical part of the program was interrupted by the answering of questions, and I found that the question being asked, when I came to a full realization of the meaning of the words I heard, dealt with an ethical principle.

Then the next question asked of the Reverend Father, who was answering, was this: "Why does the Roman Catholic Church object to the doctrine of reincarnation?" I was instantly awakened and enlivened to the possibility of a good argument, but was sadly disappointed. It does seem to me that with all the theological training and all the historical background in spiritual matters that the average learned priest and Father of the Catholic Church really possesses that some astonishing and perhaps convincing arguments against the doctrines of reincarnation could be formulated and presented to the multitudes. It might start many thousands thinking along this line and result in some good. Right now I want to go on record in saying that if anyone can convince me that I am wrong in my belief about reincarnation, I am perfectly willing to be convinced, for I do not want to hold on to any doctrine or any theory that can be proved untrue. I think that there must be many thousands like me.

Realizing the importance of what the Reverend Father would say in answer to the question, I immediately grabbed a pencil and made notations from which I can give almost an exact outline of his answer. Here it is: "Reincarnation is a

theological doctrine that states that the soul of man either has lived before or will live again in some other body or bodies, either of a human nature or of plant form or animal form. It means that in each instance of his soul being reincarnated in another body, there will be a change of personality and identity, contrary to the Christian doctrines. The one human objection to such a doctrine is the fact that it means the continuous change of personality and the annihilation of the individual entity and identity which we are bringing up in this life, and this is repulsive to human thought. It, therefore, makes the doctrine itself inconceivable from the rational point of view. Secondly, the outstanding fact is that man does not remember anything of his past incarnation or past life on earth and has no recollection of ever having lived before. Those instances in which persons think that they recall incidents of the past are probably recollections of events in this present life which they have forgotten or cannot remember, but which by some trick of the mind rise from the depths of the memory and come before us in all of their naturalness again."

This was the sum and substance of his argument against reincarnation. If he had said that it was contrary to the doctrine of the church, that would have been better, for if the Roman Catholic, or the Christian doctrines are contrary to the doctrine of reincarnation, then that is an *answer*. It may not be an *argument*, but at least it is an explanation to the question that was asked. But when he attempted to explain further and give reasons for the rejection of the doctrine of reincarnation, his whole argument fell very flat. To argue that the human desire to maintain our identity and our personality is a good reason for the doctrine of reincarnation to be wrong, is equivalent to saying that our human desires for anything are right and that anything that is contrary to them would be wrong. Our human desire to want to live is almost universal, therefore, the divine doctrine that at some time we must pass through transition and cease to live here on earth is wrong, and rebirth, therefore, should be right.

How foolish it would sound, however, to say that the doctrine of continuous living on earth is true because human desire to want to continue to live is universal and is a fundamental emotion and desire. To say, furthermore, that any vain desire on the part of man such as the vanity of wanting his personal identity to remain forever and never become lost is an ideal thing, is also unsound. To say that any doctrine that might be of Divine or Cosmic decree is unacceptable because it is contrary to one of the foibles of human vanity, is absurd. I might argue that I do not want to accept the doctrine of the resurrection of the body when that day comes for all persons to rise from the

grave and come before God, because my old, wrinkled and dilapidated body after lying in the ground for a while would not be nice enough to make a good appearance before God and I would rather have another one to wear for that important occasion. Could anyone argue that the doctrine of the resurrection was wrong because it was contrary to a human emotion? But when the good Father argued that because we did not remember anything of our past incarnations, we had an excellent point against the doctrine, for he certainly gave a thoughtless and unsound point to substantiate his position. Note that he admitted that many of the incidents of our present life are forgotten and buried so deeply that only occasionally by a trick of the mind did some incident of our past in the present life come to our consciousness.

Now if it is true that most of the things of our childhood and of our life ten, twenty, or thirty years ago are forgotten, why is it not logical and reasonable that things of a past incarnation now a hundred or more years old would also be forgotten and brought to light only occasionally through a trick of the mind? And if we are going to argue that we could not have lived at any other time than which memory easily recalls, then you and I and most of us here would have to say that we were born only in our sixth, seventh or eighth year of this earthly life, for very few of you remember any incident of this life beyond your sixth or seventh year. If the incidents registered in our present brain can get so deeply buried that only tricky, psychological effects can release one of them in so vague a manner that they seem like a dream and we cannot be sure whether it is an incident of this life or of another incarnation, then why should we be surprised that incidents in our lives of a hundred or two hundred years ago are not right on tap and easily recalled?

And what about the incidents that many of us recall and which we know are not incidents of this present life? I remember the first time I was invited as a young man to visit the grounds of an unusual museum in the upper part of New York City. In these grounds there had been reconstructed an old Egyptian Temple. The stones of this Temple had been brought piece by piece, all properly marked, from Egypt by those who had torn down the partially ruined Temple, carefully preserving and marking each piece so that it might be re-built in America. As I entered the first portal of this reconstructed Temple I felt an immediate familiarity, and I said to two or three of those who were with me that I could tell them what was in the next chamber beyond and in the hallway beyond that, and what certain definite designs and pieces of carvings would be found on the wall in another part of the reconstructed

Temple. As we gradually approached the different points, we verified what I had said. Now this could not have been from any recollection of a previous experience in this life because I never could have been in that place before, unless it had been a century or more ago in Egypt.

I remember that some years ago when the New York Public Library was opened at Forty-Second Street and Fifth Avenue, I went on the opening day to see its interior. As I wandered through the main hall on the second floor, I felt a great familiarity with the marble flooring, the strange arrangement of marble seats, the carved ceiling and the certain little niches that occurred at various places. I felt really at home in that place and wanted to change my method of walking and the pose of my body to something more dignified, more reverential, and more pious. I was convinced then and there that I had walked through a similar marble hall at some time in the past. Now it never could have been in New York City that I was in such a place before, for there never had been such a place built in New York before that, and at that time I had not visited foreign lands. Some years later when I did visit Europe, I found myself one day in a place that was almost a duplicate of the hallway in the New York library, and then I realized why I felt so at home, for there were other parts of that foreign building that became even more familiar to me; and since then, I understand why.

My experiences are no different from those of thousands of our members, and to try to argue with them that these familiar sights or these strange recollections that come up into their present-day minds and consciousness are experiences from the present life, would be wasting one's time, for these persons know better, and would look upon such arguments as inadequate.

And so I say again, if the doctrine of reincarnation is so contrary to the actual facts of life, why cannot someone outline a thesis that will perfectly dissolve all of the evidence that has been built up in favor of reincarnation?

In the Spirit of Service

Just before I came to this Forum period, I found this letter among those awaiting my attention; and as I answered it, I thought that I would bring it before all of you to read. It is from Brother Ovide T. Charron, M.D., in New Bedford, Massachusetts. It is dated February 29, and reads as follows:

"My dear Imperator: A few words to let you know that I am a physician, and I am employing the Rosicrucian principles in many of the cases that come before me, with very good results. I am so proud to be a Rosicrucian that I want to offer my services to the organization in any capacity

that you may see fit to use. I am in the Ninth Grade, and have not missed a single study night nor any other opportunity to improve myself by studying and re-reading and meditating upon the Rosicrucian teachings. There is a select group of twelve to fifteen of my acquaintances who are also Rosicrucians and who meet every Thursday night in my home. Recently we have been enjoying the radio program from WPG in Atlantic City and benefiting by the music and the concentration period. I read with avidity all of my lectures and all of the Rosicrucian books and publications. They arrive regularly every week at the same hour and on the same day. What a wonderful system you have. Hoping to meet you personally some day, I am, with all good wishes for Peace Profound."

This letter is not unusual, as you know. We have many letters every day like it so far as wanting to serve the organization is concerned and so far as expressions of loyalty and devotion are concerned, but here is an excellent combination of conditions that is not so common. Here is a man who is a medical physician, improving his help to his patients by using our teachings whenever available, and who is helping others in every possible way, and still offers his services to us, desiring to do more than he is doing.

I am sure that we could receive thousands of letters of this kind, but we do not ask for them, for we are not ignorant of how our members are helping us, nor are we unmindful of the fact that in many other ways they express their desires to serve this organization unstintingly. What a beautiful thing it is to contemplate an organization growing in power through the unselfish services offered by increasing thousands of members. This represents the expression of service.

"Occult Predictions"

Now that we have just finished an examination of some of the correspondence again and discussed the problems confronting the lives of some of our members and have decided as to the best way we can help them, let us now decide what we should do to prevent more of our members from being discouraged over the strange, anonymous communications they are receiving. Every now and then one of our members receives a strange letter of some kind from some organization telling him that they have learned of his great desires in life and that they are anxious to help him or they warn him of certain catastrophes and terrible events and try to threaten him into taking up some new studies of some kind. These things should not be and there should be some way of stopping them. One of the best ways to help off-set the effect of these alarming letters is to expose a few of them occasionally.

Any letters received by any of our members, attempting to make it appear that the AMORC is planning to move to some other city with its headquarters or is arranging to discontinue its activities or anything of this kind is absolutely false and ridiculous and is only intended to frighten some members into discontinuing their studies. The AMORC has only moved its headquarters a few times in the past twenty years. Each move was carefully planned and has been advantageous. Not until we came here into central California, however, did we feel that we had made a permanent settlement and bought our own property and put up our own buildings. Here we have been expanding and increasing our buildings to such an extent that any visitor to headquarters would see that it would be absolute suicide for us to contemplate moving our headquarters to any other location. We have all the facilities and conveniences that we require, for we are in a very healthy and happy as well as pretty environment; we are aware that we are convenient to more visitors travelling the United States than perhaps any other city outside of Chicago, and living conditions and land and building conditions are more economical than almost any other place we might select.

Among our "predictions" sent out was one received by one of our members in Florida which he says came to him through what was claimed to be very authentic sources. This prediction is signed by some officers of some universal brotherhood and it claims that we here on the Pacific Coast should be warned quickly about a great tidal wave that is going to engulf the whole part of California that lies between the foothills and the shore-line and that it will destroy property and wipe away homes and do all kinds of damage through the rising of the ocean waters.

I do not know the source of this particular warning but I have advised our Brother that a similar warning reached us on April 18, 1921, telling us that within seven weeks or seven months the great tidal wave would destroy nearly all of the property of California lying in the valleys and along the shore and that so far as we have been able to observe that tidal wave has not yet put in an appearance. In fact, an inquiry made recently through one of the government offices reveals that surveys made show that the coast of California is not changing except where man is changing it and that nothing has occurred to indicate the sinking or rising of the land or of the water.

Other occult "predictions" have told us of great wars that were to come in the summer of 1931 and also told us that the first few months of 1932 would see the whole of America steeped in the bloodiest war of the ages. We may be having some wars in this country to fight the fear of depression and fear of financial ruin, but we are not

having any kind of bloodshed that these predictions included.

All through history we read that at various times certain self-appointed prophets have tried to attract great attention to themselves or their little organization by issuing dire predictions which they hoped might be fulfilled in some strange way and thus bring them world-wide recognition. It is always easier to attract attention through fear and alarm than through an attitude of peace and love. I hope, however, that none of our members will be affected by any of these threatening communications even when sent out in the form of chain letters. If there is any authentic knowledge issued by any authentic source that is of importance to more than one person we will be sure to say something about it in our publications.

"God of Our Hearts"

One of the questions often asked by our members and probably occasioned by the same question asked by those who are not members and who cannot understand the principles involved is, "Why do the Rosicrucians use the expression, 'God of our Hearts'?"

To some persons this phrase sounds like a limitation placed on the definition of God or like a limiting interpretation of God.

The ancient Rosicrucians maintained that the only God to which any person should pray with sincerity and not with hypocrisy is the God which they could know and understand and have faith and trust in through knowing and understanding. They held, furthermore, that our finite intellect made it impossible for us to intellectually comprehend or understand God. They maintained that the only way in which any human being on this earth plane could possibly know God or sense God was through the emotions, or as a psychic, emotional impression. Therefore, the only God that each one of us could possibly know was the God of our individual hearts or the God that dwelt in our emotional understanding.

They further explained this point by saying that the God of one's heart was the greatest in all expression and comprehension and was certainly more intimate and more comprehensible than the God conceived or comprehended in a purely intellectual sense. In other words, we may use logic and reason, argument and analogy, to prove to ourselves or someone else that there must be a God ruling the universe, and we may succeed in having that person agree with us and purely in an intellectual way adopt the acceptance of the existence of a God. That, however, would not be nearly as intimate and clear a comprehension of God as one which was born of the emotions and dwelt in the heart.

It was for this reason that prayers directed to God by the Rosicrucians always began with the words, "God of our Hearts."

To make this point a little more clear or understandable I want to take this opportunity to quote the thoughts expressed by our good Brother, the Rev. Dr. Robert Norwood, the great Light of the Church of St. Bartholomew in New York, who is a very dear friend of mine, and one deeply interested in mysticism generally and the sacred teachings of the Rosicrucians, and whose books and writings always breathe the very fundamentals of Rosicrucian ideals. Recently he made a great address at a peace meeting in New York and during the course of his talk he said:

"The highest part of man is his heart. Where we love is the highest. The shepherds had song in their hearts If you want to find God, don't look for Him in churches, nor in books, but look for Him in yourself and in other selves, and you will find Him. The Kingdom of God is that which comes through the realization of the glory of God in the Highest, which is the human heart, not the human head."

On the same occasion Dr. Norwood took the opportunity to speak about universal peace, universal love, universal brotherhood, and the manifestation of miracles. He was emphasizing the need of simplicity and childlike faith in the higher laws of the universe when he said, "It is only when, like the shepherds in their simplicity, sitting around the hearth fire of kindness and of love, that song will come and the announcement of the Great Day will be made, and the Day itself will be at hand. No, you cannot have 'Glory in the Highest' unless man first of all understands that miracles will not happen while people are totally thoughtful and are afraid of their emotions. We have got to set aside any sense of superiority. We are not superior one over the other. And we are superior only when in the attitude of the Man of Sorrows and are well acquainted with grief, we look with joy upon ministering to the courageous feet of any soul that dares the path of incarnation."

Do you get the beautiful thoughts expressed in the above sentences? Do you notice that Dr. Norwood says that while our minds are totally

thoughtful or, in other words, active and filled with objective determinations and reactions, we cannot expect miracles to happen in our minds, our hearts, or our lives? We must be relaxed and peaceful and objectively inactive in all of our thinking and doing in order to attune ourselves to the power and realization of miracles.

Thus we must turn our thoughts inwardly in periods of relaxation to emotionally sense and comprehend God. God sensed in this way becomes the God of our Hearts. The God of your heart is not the God of my heart, nor the God of the heart of any other person, for each of us will sense God emotionally in a slightly different manner and God can be only to us what we comprehend Him in our hearts. It is the same God, yes, indeed. But in praying or in worship, in adoration or communion, it must be to the God dwelling in our hearts that we direct our thoughts, and not to any God intellectually comprehended in some distant spiritual realm beyond finite understanding. To pray to a God that is not close to us and intimate and thoroughly comprehended, is to pray to a graven image, an idol just as lifeless and just as unreal as any god of stone or metal.

Pictures of Indians

I would like to ask each of the Forum members and those who read our Forum magazine to do this little service for us. One of our foreign branches is very anxious to have pictures of American Indians. If you have any pictures of real American Indians, showing their tribal customs, either in color or black and white, we would be glad to have you send these pictures to us so that we can forward them to Europe.

Pictures from postcard size up to a larger size will be appreciated. Of course, very cheap and highly exaggerated colored postcards are not the best pictures to select, but if you have any pretty calendar pictures or other forms of advertising matter with good pictures of American Indians or their wives or home life, we would be glad to have you send these to Brother A. Leon Batchelor, care of AMORC Rosicrucian Temple, San Jose, California, so that he may forward them to those who will greatly appreciate them and cannot secure them in foreign lands.

ROSICRUCIAN WIND-SHIELD STICKERS

We have prepared very attractive, symbolical wind-shield stickers in several colors—gummed. These can be placed in the lower right-hand corner of the wind-shield and attract considerable attention. They are dignified and worthy of your request for them. Send three cents in postage to the Rosicrucian Extension Department, Rosicrucian Park, San Jose, Calif., and ask for the attractive wind-shield stickers.

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VOL. III

AUGUST, 1932

No. I

O Light of all the world! Strange cosmic glow
That lit the mind of Buddha brooding long;
Burned in the bush of Horeb; touched the strong,
Pure heart of Homer and, with sudden flow,
Spilled splendour on the prophets in the throe
Of words uttered at the ancient wrong,
Moved unto thunder-cadences of song,
Ages ere Christ was crowned the King of woe.

Man on the scarlet peak of morning stands
With face uplifted to the mounting gleam
That draws him ever onward to one goal;
Thou art the impulse of his eager hands,
The inspiration of his eyes that dream,
The infinite constraining of his soul.

By Robert Norwood.

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Greetings!



As this is being dictated, the Editor and printers are working on the proofs of the pages of the August, 1932, issue of the Forum magazine. All the rest of us are busy working on the preparations for the great Convention that will open here in the auditorium and other buildings four days hence.

I want to say to all of those who are members of our Forum and read the Forum magazine, that throughout the Convention week there will be sessions each morning for two hours, in the nature of a general Forum, when matters will be discussed like those appearing in this magazine and so all of you will find in the next issue of the Forum magazine an outline of the important subjects discussed at these morning Forums of the Convention. I am sure it will prove very helpful to you and greatly add to your better understanding of the Rosicrucian principles.

We are very anxious to have the Forum magazine obtain a wide reading. Not only are we anxious for this because the matter contained in the Forum magazine will be helpful to the individual readers in their individual development and progress and their mastership of the Rosicrucian teachings, but it will enable them to understand many of the problems of the organization and to value the work that is being done by the organization in its special activities.

May I, therefore, ask each one of you who reads this magazine every other month, to accept my appointment as a special representative of the Forum magazine to get one new subscriber from among those whom you contact who are members of the organization? Bear in mind that this magazine can only go to members and if you contact any members at Lodges or small groups or in a social way in your own vicinity, ask them if they are reading the Forum magazine and tell them about the many benefits and try to secure a year's subscription or at least a six months' subscription from them. Then send it to us before the next issue is ready to be sent out.

I know how appreciative they will be of this private publication and how much good it will do them and do us and I am asking for your help

in this matter as a personal favor for not only myself but the organization.

With all good wishes to each and every one of you for Peace Profound, I am

Fraternally,

H. SPENCER LEWIS,
IMPERATOR.

"Mystic" Demonstrations

This morning we are going to have an interesting talk about some of the marvelous, stupendous, astounding, surprising, supernatural, transcendental, spiritual, Cosmic, and ethereal demonstrations given by world masters, mighty mystics and Oriental magicians of India and Egypt. All of this sounds like a circus poster or handbill, and it also sounds like the words of the "barker" who stands in front of the big tent and tells you that you can see all these surprising things for ten cents.

From time to time, advertisements almost like the announcement I have just made have appeared in newspapers, telling us that some master of mysticism is going to give a public lecture and demonstrate some great occult laws. Thousands of persons go to see these demonstrations and hear these lectures, and about the only mysticism connected with them is the mystified state of mind in which the intelligent person in the audience finds himself when the show is over. Really such lectures and demonstrations are more like shows than spiritual meetings.

Here is a letter, for instance, from a good Sister in Oregon who says that recently two Oriental persons lectured in the state of Oregon, advertising that they would lecture on the subject of how to live over a hundred years, and demonstrate some great principles. She says that so far as the lecture was concerned, nothing was told about "how" to live more than a hundred years, although the claim was made that if persons knew how to do so, they could live to be over a hundred. Of course, this is typical of the manner in which some of these lecturers attract great audiences. They advertise the subject as though they were really going to give some real information, and then all they do is talk around the subject and say

nothing definite. The real purpose is to lead you on into private classes at large fees where you find nothing more definite than you found in the public lectures, which were free. It never seems to dawn upon many persons that these public lecturers put the very best they have in their minds into their free lectures. Whatever real wisdom or real knowledge they possess is carefully gathered together and put into every one of the free lectures, for it is these free lectures that serve as bait to get the members for the private classes; and unless a lecturer can show in his free public lectures that he really has some definite knowledge, he cannot get any to join his class and pay the large fees.

Therefore, you may safely judge the nature of the private lectures by what is said in the public ones; and if you derive no benefit from the public lectures, you certainly cannot expect to get anything out of the private ones. This has been proved in thousands of instances during the past twenty years with hundreds of these public lecturers.

The interesting part about this Sister's letter, however, is in connection with the so-called mystical demonstration that I wish to speak about right now.

"Artificial Death"

The demonstration referred to above consisted of one of the Oriental men lying down on the stage and going into a trance, as he claimed. To prove that he was in a trance, he was placed in a box shaped like a coffin, and a towel was placed over his face. On top of this towel were placed several shovelfuls of sand, presumably to prevent the man from breathing. Then the casket was closed and the lid placed on it, and the whole casket was covered with sand on the stage. The man remained in this closed box covered with sand for forty-five minutes, while the other Oriental gentleman lectured on how to live for more than a hundred years. At the end of the forty-five minutes the man within the casket was "brought back to life" to prove that his soul and consciousness had been away and had returned. The good Sister says in her letter that she saw nothing in such a demonstration, and wondered what it was all about and that most of the audience was mystified in the same manner, for it proved nothing.

I think it is a very hopeful sign when the average person in such an audience could look upon such a demonstration and wonder what it was all about or felt that it proved nothing. There was a time thirty, forty or more years ago, when a few men doing this sort of trick would astound and astonish, puzzle and perplex, everyone in the audience, and even fool some physicians and cause

others to think that they had actually been dead and brought back to life. There is the old trick, for instance, of some dark-skinned foreign gentleman allowing himself to be placed in a regular casket, with the lid closed upon it, and the whole casket buried in the ground three or four feet deep for an hour or two and then brought up again to show that the man could come back to life. This used to be done in country villages and some medium-sized cities, much to the astonishment of everyone, but without doing anything more than making some persons think that perhaps the man was like a cat with more than one life to live. It used to be very helpful in selling hair tonics, corn cures, and pain killers, but it does not help anything more.

Why should anyone think that such persons were "brought back to life" without any proof that they had ever been "dead"? You can't be brought back until you have gone away. Does being buried in a box beneath the ground constitute "death"? Does going into a trance mean that one's soul and consciousness has left the body? And who knows whether it is a trance or not?

Of course, some persons used to think that because a lid was put on a box or a casket and because the casket was put down into the ground to a depth of three, four, or even six feet, a person would have to be either "dead" or would surely suffocate and die; but that is all nonsense. The average, normal, healthy person can be closed in a wooden box and buried underground for several hours without either suffocating or becoming "dead". There is enough air in the box and in the ground around the casket to seep into the casket and to feed the lungs for several hours, especially if one becomes accustomed to breathing air that gradually becomes foul and stifling. Ask some of our boys who were buried in dugouts during the War in Europe where an explosion completely covered and sealed them in an underground hole with four or five men in it. Ask them whether two or three hours in such a place constituted real death. Ask them what brought them "back to life" again. As for taking an ordinary pine box and being closed in it, that is nothing at all. Such boxes are never sealed in a manner to keep air from getting into them, and there is enough air in the box at the time it is closed to permit a person to breathe for an hour or more if he has, through several years of practice, become accustomed to this. As for putting a towel over the face and covering that towel with sand, this, too, is a trick, for you can breathe enough air through that towel and the sand above it to keep alive for several hours, let alone, forty-five minutes.

Certainly there is nothing mystical or spiritual about such a demonstration. Suppose that when the casket was opened, the man was found to be

unconscious or actually dead; would that prove that he had sent his soul anywhere before the casket was closed, or would it merely prove that some fool had allowed himself to commit suicide in a new manner? It has come to a pretty point of nonsense when it takes wooden boxes and piles of sand on a stage to demonstrate that man can lift his consciousness up to beautiful heights of Cosmic attunement. Neither death nor physical unconsciousness are necessary for Cosmic attunement, and certainly such demonstrations do nothing more than help a lot of unthinking persons to spend a pleasant evening. The thinking person will go away, "mystified," if you please to call it so, but not mystically illuminated.

Overcoming Our Weaknesses

The problems we have just been discussing arise from the following letter which I received this morning. It comes from a Brother living in one of the large Western states, and is really a great human document. I think that many hundreds of our members will benefit by reading this letter and knowing what we have decided about it. Here is the letter in condensed form:

"When I was a wee kid my mother was proud of my long curls; used to comb them around her fingers into long curls that hung down my back; as I grew older, she continued the curls and kept me in skirts; I gradually became ashamed of my appearance, realizing that I was a boy and not a girl; my shame turned into embarrassment as I became older, and I was teased and made peevish. My two sisters were older by a few years; as a boy, I was a bother to them and was constantly in trouble with them; my parents scolded me, constantly corrected me, and my sisters shamed me; I gradually grew up to feel more ashamed and even afraid to demonstrate any of my masculine abilities; I always felt that everyone who looked at me saw in me a girl instead of a man. I discovered that I was talented as a violinist; training and practice made me unusually accomplished as a musician; but I could never play well in public or in front of strangers because of a deadly, sickening, choking, fainting fear that came over me and held me in its power. By sheer will power I forced myself to go along with traveling musicians. I had to beg, bribe, or otherwise induce managers to keep me in their orchestras long enough to let me prove my ability, because during the first few days of rehearsals I was unable to express myself. Always the sense of shame, criticism and ridicule on the part of others held me in a strange condition. After a few days of extreme suffering I was always able to hold this condition back and allow my music to express itself, much to the astonishment of the manager and the admiration of the other musicians, and I would

eventually have the respect of all. In spite of this I was never able to outgrow the mental complex that held me. Despite my unusual ability with the violin, I have never been able to do solo playing. Always the suffocating nervous sense of fear and shame drove me into self-effacement, not only in music but in everything, until I rarely express an opinion, or do anything that will draw attention to myself, and I am reluctant to go out among others in any event, even among my closest friends. I know that I can draw peculiar tones from a violin and play many excellent selections and that I can talk well, conduct business affairs with success and do everything that a human being should be able to do. But I can only do these things among those people who I believe understand my condition, and by their sympathy attune themselves with me. What I seek now is assistance or some help that will enable me to break through this bondage and free myself of this enslaving complex."

Now, Brothers and Sisters, the above is the letter I have received and it certainly tells a wonderful story of the power of mind in our beings. Put yourself in this Brother's place and see if he has not really a tremendous cross to carry. Are we not justified when we say in some of our public advertisements, "Are You An Enslaved God?" Are we not justified when we say in our propaganda literature that the only way to success and happiness is to break the bonds that enslave us and become free of the conditions and obstacles which keep us individually from attaining the desires of our lives? Here is a man who does not ask to be freed from the limitations of poverty or of disease or of other material things, but of a mental condition that he has almost correctly analyzed. Here is one who has not a material obstacle in his path, but a mental one; here is one who has a problem within himself that is greater than any problem that could surround him. He is wise enough to realize that the whole trouble lies within himself and is not due to any actions on the part of others.

How easy it might have been for this Brother to have written one of those silly kind of letters that we receive sometimes in which a person in a similar situation writes and says that he believes somebody is practicing Black Magic on him and that somebody is concentrating on him to keep him nervous and in a state of bondage that holds him a prisoner instead of allowing him to be free. I know of hundreds of foolish minds that would have taken this man's situation as being a positive demonstration of the practice of so-called Black Magic and would have blamed all of the trouble upon some enemy or some unknown person. This good Brother realizes that his present trouble is not outside of himself, but inside of himself, and he feels sure that he can be helped.

Of course he can be helped, and we are going to help him at once. I am going to send him a copy of what I am saying here to all of you now, and I am going to start giving him some Cosmic help each day from now on; and by the time he learns what I am saying here, he will already have felt the benefits of the treatments we are sending.

But this good Brother has not wholly realized the problem. He attributes most of his trouble to the conditions which surrounded him in his boyhood. He points to the fact that his mother and his sisters and friends looked upon him as girlish or anything but a normal boy, and that this criticism and comment about him has continued in the minds of others and that other persons look upon him today as they did in his youth. In this he is entirely wrong. It is unquestionably true that in his childhood days his parents did wrong in dressing him and treating him as though he were different from other boys. That did have an effect upon his molding character and did establish timidity and shame in his mind; but the real condition today is a condition of obsession because he now believes that the same thing which bothered him in his childhood is bothering him today, and he is laboring under this wrong impression rather than laboring under the conditions which once existed.

I find in my quick, Cosmic contact with him that he is somewhat of the esthetic type, like every true musician, and that there is a very delicate sensitiveness and highly cultured quality to his nature that makes him typical of the artist and musician. This does not make him effeminate, as some people think the artist and musician are, but makes him more refined and soft in nature rather than so bruskly masculine. For this reason he still feels very quickly the thoughts of others, and senses the attitude of other persons toward him; but in doing this, he mistakes their impressions of his esthetic nature to be impressions or sentiments of ridicule and criticism, and he has, therefore, built up in his mind an obsessional idea of his weakness. It is this obsession that must be removed from his mind, and it is this obsession that we are going to remove in the next few weeks, and I hope that at some later date, perhaps a few months from now, we will have another letter from this Brother telling us how the fear and nervousness have gradually disappeared from his being and how different he is.

Our Obsessions

The foregoing case only goes to illustrate how all of us are affected by the ideas that we have allowed to become established and fixed in our minds.

A story is told of how a man went to visit a friend who had been confined in an insane asylum. When the visitor reached the asylum and was brought into the little room where the unbalanced inmate was confined, the inmate said to his friend, "Everyone around here seems to be insane, and I do not know why I was brought here. Take, for instance, the man in the next room; he thinks that he is Napoleon, but he really isn't. He thinks that he is Napoleon, but the truth of the matter is, I am Napoleon."

I have seen persons who were obsessed with the ideas that they were Napoleon or General Grant or Garibaldi or some such character, and they walked about their rooms and strutted around in the hallways constantly making poses and gestures as they think the person they represent would have acted. When such persons become obsessed with the idea that they are of a certain nature or type, they gradually live the part. I have seen such persons go through great ceremonies in eating a small meal that was set before them. They would act as though they were eating at a royal banquet in the throne room of some palace with attendants all around them. They would constantly pose as though they were standing before a large congregation in a palace waiting to see an official coronation. Some persons' whole lives are affected by this dominating, obsessional idea which becomes so fixed in their consciousness that nothing can shake it. When that idea is a good one, and constructive, beneficial and logical, it inspires the individual to achieve great things. When it is an illogical or foolish idea, it enslaves the individual and he is unable to accomplish anything. The man, who becomes obsessed with the idea that the Cosmic has given him unusual business ability and he is going to prove it by becoming an eminent success in the business world, generally succeeds in being the very thing that is held in his mind. If, on the other hand, he is obsessed with the idea that he will become a failure and that everything he does is ridiculed and laughed at, he will attract these very things in his life.

If we establish a fixed idea that we are children of God, divinely born, possessing creative-healing power and unlimited ability to master our own problem in life, we will find our health better and our mental and spiritual qualities equal to produce the best results in life. Let us all remember these points and make sure that we do not have in our minds any strange beliefs that dominate us in the wrong way.

Flies, Fleas and Flu

Just to have our periodical, humorous incident in these serious discussions, I want to read to you a letter that comes to us from a good Brother in Texas, addressed to the Research Department. In

these times when flies are so pesky and numerous and the departments of health are telling us that flies and fleas are carriers of flu germs, it is interesting to read this Brother's letter dealing with flies. In fact, it is serious enough also and important enough to warrant our attention at this time, and perhaps a part of our comments is being published in the Forum Magazine.

Our Brother says that last summer there was an article in our "Digest" on the subject of "Our Inconsistencies," wherein it was said that we cannot control the common housefly. He says it may be true that there is a great deal that we can do to limit its actions, and he really convinces me that we can and that we should do so. Undoubtedly, flies about the home and office, especially in the class room and nursery and around the kitchen or dining room table, are a source of danger, as well as a source of annoyance. Whether we believe in theoretical germs or not, we have to admit that the flies are carriers of pieces of foreign matter more or less poisonous which are capable of developing into the spread of dangerous conditions in food and liquids.

He goes on in his letter to tell us that some time ago a man won his degree of Doctor of Philosophy through making a very exhaustive study of the fly—its biology, sociology, anatomy, habits, etc. We have heard of persons devoting their hours, days, weeks, months and years to the study of the ant, as did Dreyfus while in prison. And others have studied the bee, in both cases contributing much to our knowledge of the insect world. I think, however, that the study of the fly by this scientist has resulted in more real benefit to the world than those who studied the bee or the ant.

It happens that from this man's investigations it was possible for some cities, such as Cleveland, Ohio, and Muncie, Indiana, to completely rid the cities of every single fly. It does not matter whether the flies eventually returned again or not, but the fact remains that the fly can be eliminated, and if the same precautions are continued, the fly would not return.

Here are some of the interesting facts regarding simple methods for eliminating flies from the home, office or school room. In the first place, it has been found that a fly cannot live more than several hours in a room that is tightly closed and without any moisture in it. Surely, there are many rooms in the home that can be closed up tight and kept warm and dry for a whole day, and thereby, make sure that every fly in that room has been destroyed. There are various kinds of fly, mosquito, moth and bug sprays that can be used to quickly destroy flies in any room; and if these are objectionable, there are certain forms of incense that can be bought at available drug stores which will destroy flies or vermin of various kinds. Mountain cedar and some other ingredi-

ents have also been mixed together to produce an odor that destroys flies; and sandal wood and musk are often added to these odors in order to keep them from being unpleasant to human beings. It is said that "Cedar of Lebanon" used in Solomon's Temple was proof against bugs, worms, vermin and parasites. Flies and insects of all kinds abhor the scent of certain kinds of odor used for moth-proof chests, and the odor of cedar in a bedroom has one good quality, inasmuch as it enables the persons sleeping in the room to breathe easier, to feel light and airy and at times to promote sound sleep, while it causes the insects to have a dizzy sensation and eventually forces them to leave the room or seek a more agreeable atmosphere. Of course, cleanliness is an essential. Darkened rooms cause the flies and other insects to seek other places, and the absence of food or moisture will cause them to seek more fortunate hunting grounds. Keeping the garbage can and all refuse thoroughly closed and occasionally sprinkled with a little lime or some other ingredient means the elimination of one of the great attractions to flies. Perhaps these subjects are timely enough to be of benefit to some of our members and so I pass them along.

Appendicitis, Tonsilitis and Spinal-itis

While we are talking of things beneficial and helpful from the health point of view, I would like to call the attention of all of you to an article that appeared in the May issue of the magazine called, "Modern Living." This article is by a Dr. William F. Havard. I do not know who Dr. Havard is nor what kind of a doctor he may be, and I care less, for I judge from his article that he is a man of experience, learning, and good sound sense, and that is all I wish to know about him at present. His article is entitled, "Why You Need Your Appendix."

Now, if this doctor had written this article twelve to fifteen years ago, he would have had quite a battle on his hands to convince the average person that the appendix was a thing that was needed by anyone. The very name of this organ is one which suggests that it is just about as important as the average appendix at the close of a book. I have known some book writers who have left important matter out of the middle of the book so that they could have a classical-looking appendix at the end of the book. But usually such a section of the book contains matter that even the author did not think was worth while putting into the main part of his writings, but which somebody thought might be helpful and insist that it be added on as a sort of an afterthought.

If we think that the appendix in the human body was an afterthought and added to the intestines for no good reason at all, we would have

an excellent reason for eliminating it, but when we realize that no part of the human body was ever added as an afterthought and that every part of it has been gradually evolved at some stage in the process of evolution because of its absolute necessity and will be gradually eliminated as man proves that he does not need it, we will see that looking upon the so-called appendix of the intestines as an unimportant, unnecessary, and dangerous little thing, is to make a serious mistake.

Back in New York in 1915 and 1916 we had in our membership at that time a physician who has now passed through transition and who was at one time a professor in the medical department of one of the big universities in New York State and an author of several universally acknowledged, authentic, medical text books; in fact, he was such an eminent authority that he was called upon by the state and nation as one of a few great men to advise the government regarding steps to be taken to prevent the so-called flu epidemic several years ago. At the time he was a member of our organization, he told us how he refused to support some other physicians in the forming of a committee which proposed to establish certain medical methods of treatment for the prevention and cure of the flu, when those methods were designed primarily to foster the fear of flu and to create an artificial boom in the treatment of flu. He explained to the government and later explained to a large assembly of our members how he had protested in previous years against the epidemic that swept the country regarding the cutting out of the so-called appendix, in the belief that unless you had your appendix removed, you were not sure of becoming cured of any kind of intestinal trouble. He said he found that so many mistakes were being made in regard to the cutting out of the appendix when it was not necessary, and so many unscrupulous physicians were taking advantage of various ills and aches to recommend an operation for appendicitis, that he was becoming ashamed of his own profession.

He pointed out to us how such campaigns not only break down the faith of the public in the integrity of the physicians and medical societies, but they cause a great deal of harm to human beings. He said that in the many years that he had been a professor and lecturer and writer, he had seen epidemics come and go. He said the appendicitis epidemic, during which everyone who suffered every kind of an abnormal ache was advised that he had appendicitis, was only typical of many other campaigns of fear and fright that had been foisted upon the American people, not so much by physicians as by the newspapers, half-informed lecturers, and a few quack physicians in every neighborhood.

I could give some simple advice here as to how to treat certain abdominal conditions when a person might suspect that there was something wrong with his appendix, but I do not propose to give such advice and have it published in our magazine and literature, because the moment any person finds that he has aches or pains in or about the region of the appendix, he should go to a reputable physician at once and have the conditions properly diagnosed, including X-rays and every other method of histological, as well as physiological, investigation and study. Both the physician and the patient should be very sure that the appendix is infected or beyond relief or treatment before it should be eliminated from its proper place.

We are nowadays having epidemics of tonsillitis, which is always accompanied by recommendation that the tonsils be cut out because they seem to be of no importance and are always in the way. Here again a serious mistake is being made through lack of understanding. The tonsil is a very necessary organ, and performs a very great work, whether that work is commonly understood or not, and the absence of the tonsils in the throat means that that special work is not being done and cannot be artificially done in any other way.

Undoubtedly, other forms of epidemics have broken out, but the most recent and most serious one is that relating to spinal treatments wherein certain serums are put into the spine after others have been extracted and analyzed. In nine out of ten cases that have been brought to our attention it was wholly unnecessary for the person to be treated in this line in the manner usually tried in most hospital and operating rooms.

Before allowing yourself to be operated upon for any condition, and before allowing your spine to be punctured and liquids extracted for analysis, be sure to go to some good old-fashioned doctor and call his attention to your condition, and ask him to secure expert advice for you or to recommend specialists who will be conservative. Keep away from quack doctors and keep away from those who have made recent discoveries regarding the new causes of diseases and new methods of treatment, for such men are often prone to want to operate when there is no real condition for it.

Creating Good Karma

I want to call your attention this morning to a visitor we have in our midst, our good Brother Normen Gould Boswell, from Los Angeles. You remember that early in the spring of 1931 he was here with us for many weeks doing the beautiful Egyptian decorating on the Egyptian Shrine that stands here in our Rosicrucian Park. Now he is here to do similar work in our new museum

building. The way in which he is planning to decorate the museum with beautiful designs on Egyptian columns, beautiful symbolical ornamentations on the walls, and mural paintings depicting some incidents of the past, shows what one member can do in trying to create good Karma for the future.

Brother Boswell is a very wonderful artist in oils, pastels, water colors, and every other medium. He has always felt that in centuries past he was a decorator in one of the ancient temples, for Egyptian art especially appeals to him. He feels he was also at one time one of those master painters who gave a greater part of his life to the decorations in some of the cathedrals of Europe. He feels now that there is nothing that he can do for the organization that is more beneficial to it than the decorating of some of its new buildings and the giving of his time freely and wholeheartedly in this incarnation.

Consequently, he comes here and works all day and late into the night and on Saturday afternoons, Sundays, and holidays, as devotedly as any golf enthusiast devotes his time to a game on the green. He feels that this is his mission and his purpose in life and he feels that he is leaving art behind him that will be admired and appreciated by another generation to follow him, or several generations. It is a joy to watch him work and I want all of you when you go into the new museum building to note the artistic arrangement of the statuary and the decorations, the paintings, sculptures, etc. Certainly our Brother is building something more than a beautiful building, for in the next incarnation, if not in this one, he will reap the reward that is due him for his unselfish service to the organization.

He is so well known in his line of work and so efficient that ever since he started here on the museum building there have been applications from men and women and young people who are art students in the various colleges here to come and work under him without pay in order to benefit by his experience and receive credit in their school work or college work for having served a two or three months' apprenticeship under an eminent teacher and authority.

How often many members who have talent and abilities to do things fail to give of their spare time or to sacrifice any of their time and effort in donating their services to some worthy cause and thereby create for themselves the Karmic condition which will serve them well in the future. I can well imagine how some time in the future some of the desires of our good Brother Boswell will be fulfilled unexpectedly and mysteriously and yet those who do not understand will merely claim that he has had good "luck" or that certain things have occurred to him by chance. Then to those who know him will come

the keen realization that not "luck," not chance, has brought him these rewards, but the service rendered through the Cosmic to others. I think there is a great lesson to be learned from this man's wonderful example.

Foreign Magazines

Every now and then we receive in the mail copies of foreign mystical magazines. A good many of these are printed in India and we can generally recognize them by the poor quality of paper, poor ink, and old-fashioned type that they are forced to use because of a forced economy and because of inability to get any better materials.

It is noteworthy that in many of these magazines appear re-prints of articles from our "Rosicrucian Digest" or articles from some of our literature and that these foreign magazines frankly state that the Rosicrucian teachings issued in America today are the most advanced, the most progressive, and the most illuminating issued in any part of the world. Persons who are inclined to think that the schools of India and the Orient have only the best teachings and that any book or pamphlet issued from such countries and dealing with occult, mystical subjects must be more highly advanced than anything published here in America, would be surprised to know that most of the students throughout the world look to America as having the most profitable or beneficial schools of such thought.

Material vs. Spiritual Laws

One of our good Brothers, living in Minneapolis, says that he has been impressed with the fact that spiritual laws do not appear to be as fixed and as universal as the laws of nature. To support his argument, he states that the law of gravitation, for instance, will work anywhere, at any time, regardless of the mental attitude of any individual. But he says that the spiritual laws seem to act in accordance with some relation to morality and our mental attitude.

He argues that a fundamental law should work in every plane of consciousness and every plane of life. But he says apparently it is not so. He says he has read in certain books how easy it is through Cosmic control for the great Masters to do things contrary to certain established laws, and he cannot understand why this is possible. He says that man may apply the laws of electricity, for instance, and, regardless of his mental attitude or his spiritual development, receive the same results every time he does anything in electricity in conformance with law.

Now, this good Brother is in difficulty wholly because he is assuming that some of the things he

has read in various books are true. I do not know exactly what he has been reading, but if he has been reading such a book as "Masters of the Far East," and believes that all of the things described in that book are true and correct, then, of course, he is going to run into snags and difficulties when he tries to understand how Cosmic law and nature's law work. It is easy enough to write from imagination and make it seem to be a true story, and it is easy enough in the imagination to have almost anything happen, but when it comes to having these imaginary things explained by law, it is very difficult because the imagination has stepped outside of law for some of its facts.

As for the law of gravitation always working regardless of a person's mental attitude, I want to say that this is not so. Our good Brother says that no matter when or where he drops his fountain pen out of his hands, it will fall to the floor. He assumes that that is so, but he does not know it, or at least he does not know the story of the other side of the whole problem. He would be very much surprised if some day when he dropped his fountain pen that instead of it falling to the floor, it moved only a few inches and stayed suspended in mid-air. He would be surprised if some of the other things that he thought he could drop didn't leave his hand at all or stayed in space or in the air a long time and then gradually dropped to the floor. The power of mind can affect this law of gravitation, and I have seen it done, and I have used that power, that law, myself.

On the other hand, there are many laws connected with the spiritual and Cosmic worlds that are just as fixed and permanent and universal as the ones he has met with lately. There are certain ethical and moral laws of the Cosmic world that always work and are never broken and which man cannot negate. You cannot destroy human life, for instance, without eventually paying some penalty and learning some valuable experience at the same time. This is a question that will require a long amount of explanation, but what I have already said should be sufficient.

The laws which God has made cannot be broken, but they can be utilized, and the law of gravitation is one that can be used when once we know how. Nature's laws are not thoroughly understood by man, and many of the greatest achievements in science have been brought about by cooperating with nature's laws instead of trying to violate them, and yet, the results would look as though we had violated the law. Law is law, regardless of where it applies or how we use it, but the will power of man is divine and creative and constructive, and it is superior to any other law.

Spiritualism—Spiritism—Necromancy

I feel that it is very important to call the attention of each one of you, and through our magazine call the attention of all of our members, to an interesting point that has been raised by Grand Master Gruter of France. He said in a recent communication to me that most of the European Rosicrucians agreed with our attitude regarding seances and other meetings held for the purpose of having materialistic demonstrations of the existence of departed souls, but Europeans generally did not understand the terminology which we used in connection with such articles of discussion.

He called my attention to the fact that we here in America call the materialistic demonstrations of the professional mediums spiritualism, while in Europe that word has an entirely different meaning.

I agree with what Brother Gruter says, because all of the ancient writings that I have from Europe and many reports that come to me from foreign branches have made the very distinction that he thinks we should make, and which I agree should be made from now on in all of our magazine articles and in our lectures and lessons. In Europe a spiritualist is one who is spiritually inclined and represents one who is studious and diligent along the lines of spiritual research and is equivalent to a person that we would classify in America as mystically minded or religiously minded. Such spiritualistic persons in Europe seek through concentration, meditation, study, and prayer to develop the spiritual psychic qualities of their being, and seek to raise their vibrations to a higher degree of spirituality. Most of them never think of attending a seance or a group demonstration of materialistic manifestations and would have nothing to do with such ignorant practices as we have criticized in this country. Persons in Europe who are given to delving into manifestations of mediumship, especially materialistic manifestations held in the dark or under strange circumstances, are called spiritists and their practices are called spiritism, instead of spiritualism.

After all, I think that the word spiritism is a far better word for these seance meetings and experiments than the word spiritualism, and from now on we shall use the word spiritism as meaning the individual or collective experimentation in theoretical tests of materialistic manifestation of a spiritual nature. We shall reserve the word spiritualism to mean the interest and study and practice of laws and principles that deal with spiritual unfoldment, spiritual understanding, and spiritual contact.

There is one other word, necromancy, that is properly associated with spiritism. You will recall

that Mary Baker Eddy in her books and lectures spends a great deal of time condemning "Spiritualism" and necromancy and black magic. In her day the practices that should have been called spiritism were called spiritualism and in the early part of her life she lived in a district where much of the fraudulent spiritism was practiced under the name of spiritualism, and there was also a great deal of necromancy, or magical fortune telling, and the practice of other ancient superstitious beliefs. Unquestionably she saw a great deal of suffering and many heartaches resulting from a belief in these practices and she felt justified in criticizing these things when she brought forth her beautiful teachings regarding the pureness of divine mind and the goodness of the real part of each being.

Many persons think that there is little of the black magic and little necromancy existing today. So far as black magic is concerned it is a false belief and the only power that it exerts is through the power of fear. But there are thousands of persons in every country who are devoted to a firm belief in black magic and who practice what they think are the principles of it and try to use such a power to injure others, and there may be a million people in America today who have more or less faith in those practices that might be easily classified as necromancy which include the use of the ouija board, planchette, tea leaf reading, card reading, and other superstitious forms of fortune telling. A recent investigation on the part of some fellow who had more time than I have revealed that there was being practiced in America today, among all classes of people, from those who patronize the fortune telling tent at the circus or the fortune telling parlors along the dark streets of the city to the high social circles where fortune telling is used as a pastime in the evening, about one hundred and twenty-three methods of telling fortunes and some of these methods included the use of a drop of blood taken from the lobe of the left ear, or hairs pulled from a finger on the left hand. It also included tea leaves, coffee grounds, rose petals, dice, playing cards, unconscious scribbles on paper, the selection of numbers, the birthdate, the number value of a person's name, and many other strange things. In some cases it also included the drinking of a strange tea or herbal extract that would cause the person taking the drink to go into a partly unconscious state and tell his own secrets to others. Can you imagine any sane and sensible person drinking an unknown concoction, taking a chance not only with his life and health through drinking some possible poison, but going into an unconscious state and telling not only his middle name but everything else about himself including the labels on the skeleton in the family closet?

And all of this, mind you, in our highly civilized North America.

Under necromancy, we find that there are not only certain dark-skinned members of a certain race in the Southland who seek after rabbit's feet to carry as a luck charm, but there are thousands of white persons who seek a drop of blood from a lamb and carry it on a piece of lamb's skin wrapped up in a piece of silk in their purses as luck charms, and also hairs from a white horse, or a piece of blotting paper containing the saliva from a newly born calf, or three hairs from the tail of a newly born pig. There are others who three times a day throw salt over their left shoulders, while there are still others in every part of the country who believe that by cutting an onion in half and rubbing it on the sole of the left foot during the full moon it will bring them good luck during the following twenty-eight days.

There are thousands of people in America today who are such slaves to various forms of necromancy that they regulate their diet, their sleeping, their work, and every part of their life in accordance with some of the foolish superstitions of ancient times. These persons are not only earthbound, but slaves to their own strange notions and are constantly in trouble, which they call bad luck, and, are ever seeking for some charm to lift them out of their troubles instead of using their intellect, if any.

You may be surprised to know that we receive hundreds of letters every year from seemingly intelligent persons who want to know if our organization can tell them of some supply house here in America which makes and sells love potions to be put into tea or coffee and thereby make someone else love them; or if we know where they can buy charms that will protect them against the evil eye, or other evil forces. These persons are not members of our organization, nor are they students of any real system of instruction, but devour the ten and fifteen cent books that are sold on book stands such as the silly one called, "The Sixth and Seventh Book of Moses." I think it is time that some nation-wide campaign be started through some educational systems to advise our so-called enlightened people of the Western world regarding many of the ancient practices.

Astrology

From time to time we have explained why we do not include the subject of astrology among our many subjects of interest. We have said over and over again that the art of science of astrology is not so perfect as to enable anyone to issue a brief course that will be of real value and dependability. Those who have the time and inclination to study astrology deeply and give years of care-

ful attention to it and keep records of all their tests and experiments will soon discover to what extent they can depend upon their interpretations of the mathematical computations and will not be led astray, but there are only one or two persons out of a million who have the time and inclination to study astrology to that extent. The average person is misled by the short, easy systems of astrology that are so popular, and to which they give altogether too much credence and in which they place too much faith and, of course, there are thousands of astrological systems of operation in America that are an insult to the real truths that are found in astrology. To avoid all of the possible misunderstandings and sad results that might come from a superficial understanding of astrology, we have eliminated it entirely from our work, and for the further reason that it is not necessary or advisable.

In the second place, there is too much tendency on the part of many so-called astrologers, and those who practice on the simple, unreliable principles of astrology, to make dire predictions that no real astrologer would think of making. In other words, these superficial students and practitioners rush in where angels fear to tread.

I have before me here a clipping from the newspaper which was sent broadcast throughout the United States and is very unfortunate in two respects. First, it casts unfair aspersions on the Rosicrucian Order; and, secondly, it illustrates the danger of superficial astrology. This news item carried the headline that an inmate of a "Rosicrucian home" in California committed suicide. The news issued from San Diego, California, and states that a man by the name of Kruse, who had been an inmate at a Rosicrucian home near Oceanside, California, was found shot to death in southern California on Thursday, May 5. A revolver was found at the side of his body, indicating that very likely he had committed suicide. At least that is the idea which the reader of the news item is sure to receive from the wording of the news. It further states that he had left and said he was leaving to go to Chicago but, as a matter of fact, did not start in that direction. In his hand an astrological horoscope was found and upon it was scrawled the words, "I have but four years to live."

The reader of such a news item is sure to receive the impression that this poor man had secured a horoscope from the Rosicrucian publishing place at Oceanside and that in this horoscope something was said about the length of his life or a prediction made as to when his transition would occur and because of this serious prediction the man became despondent and committed suicide.

Aside from the fact that the "Rosicrucian home" at Oceanside is not connected with the In-

ternational Rosicrucian Order, but is a part of the small movement formerly conducted by Mrs. Max Heindel and now operated by a group of her former students, we see that this is a typical example of what might happen when someone who is already upset and disturbed about business, social, or other conditions, receives a horoscope in which depressing or hopeless predictions are made.

If this man did commit suicide out of despondency, then the astrological horoscope which painted such a despondent picture for him is wholly to blame, and I say it is better for a man or woman to know nothing about the future and to have no such unreliable forecasts made than to have one which tempts a person to take his own life.

Rosicrucianism, whether in the form of a lecture, a lesson, a magazine article, pamphlet, or what-not, should inspire hope, should create a desire to live and to carry on, and should point out the way to happiness, success, and spiritual unfoldment. If any part of Rosicrucianism does not do this then the whole of it is wrong. Rather than take the chance of having anything in a horoscope create other than a good and hopeful attitude of mind, we feel it is better to eliminate astrology from our work.

The Illuminati

I have here an interesting letter that I feel should be brought into our discussions so that our comments may become a matter of record. One of our good members in Kansas has called our attention to the fact that in the May, 1932, magazine called "The New Age," published by the Scottish Rite of Freemasonry in Washington, D. C., there is a comment to the effect that the "Illuminati" is not connected with Freemasonry and is a very undesirable movement of some kind, having had its origin in European countries some years ago and was discredited by Freemasonry even during the life of George Washington.

I think in fairness to all concerned we should call attention to the fact that the organization, referred to in this comment as the "Illuminati," was a separate organization entirely and in no way connected with either Freemasonry or Rosicrucianism, although the group of men who founded the so-called Illuminati in Germany did try in various ways to associate their strange organization with both Rosicrucianism and Freemasonry.

These men who founded or organized this undesirable movement became acquainted with the fact that in the Rosicrucian Order there is a division or a section of the work referred to as the Illuminati or, in other words, the illuminated ones. Taking advantage of this use of the name

these men started a group of students that spread throughout all of Germany until it was condemned in most places and had to attempt to establish itself in America in order to increase its activities. The leader of this unique movement was one Weishaupt, and the average encyclopedia will give the story of the Illuminati and the history of its activities.

It was considered an undesirable movement because it eventually proved to be purely political and of a destructive rather than constructive nature. It never had any connection with the Illuminati of Rosicrucianism and no connection with any part of Freemasonry despite the claims that were made for it. It is only another illustration of how the good name of some other organization can be wrongly adopted.

At various times in the past history of the United States attempts have been made to stop this German political organization in America by various foreigners, some German, some French, and some Italian. Back in the early days of our own activities when we were establishing the first lodge in New York under the new regime, there came to us a German who made application for membership in the usual way. The investigating committee found among other things that he was the American representative of the German Illuminati and that he had some sort of charter empowering him to establish branches of the Illuminati in New York and other eastern states. We questioned the man and found he was sincere in his desire to be a member of our organization and that he had only made a few attempts to establish the German Illuminati in New York and that he did not know that the movement he represented was undesirable from both a Rosicrucian and Freemasonic point of view.

We informed him that in order to become a member of the AMORC he would have to cease all of his activities connected with the Illuminati. He finally agreed to this and to make the situation absolutely clear and sure an agreement was drawn up by our attorney between the AMORC and the man representing the Illuminati. In this agreement the man agreed to turn over to us, to be kept in our vaults, his charter for the Illuminati for America and all of the rituals and paraphernalia he possessed that pertained to the Illuminati. We, on the other hand, were to keep these documents in our files as long as he was a member of the AMORC and thereby prevent him or anyone else from carrying on the undesirable activities. For a number of years the man was an earnest student of our work, but was constantly urged by some foreign persons to go ahead with his Illuminati activities. Consequently he came to us and tendered his resignation as a Rosicrucian and asked for the return of his docu-

ments and papers. On the day when these were returned to him he signed a paper attached to the original agreement and wrote across the face of the agreement the fact that all of the original papers turned over to us were being returned to him intact under the seals with which he had sealed them and that to the best of his knowledge the rituals and papers had not been opened by us, used by us, or given to anyone else to use. This agreement and attached paper and statements are in our files at the present time and we are happy to say that through other means used by us we succeeded in preventing the Illuminati from being established as a political organization in this country. Whether the man has continued some activities in a personal, private way, or not, we have not learned, but the fact of the matter is that there is no largely organized form of the Weishaupt's "Illuminati" in America today and we doubt if there ever will be.

From a description of the rituals and ceremonies of that organization as published in foreign books, we find that every feature and every phrase of the ritual and instructions is so entirely different from anything found in Freemasonry, or in our own Rosicrucian work, that there could not be any mistake in associating the two.

We trust, therefore, that none of our members hearing of the use of the word Illuminati in connection with our Rosicrucian work will confuse it with the German organization that was entirely separate. The use of the word in connection with Rosicrucianism was well established for a century or more before Weishaupt and his friends organized a separate society in Germany.

Psychic Journeys

Here is an interesting letter this morning from one of our Sisters in San Antonio, Texas, who wants to know if we won't take up the subject of psychic journeys and discuss it. She says she believes she has made some at different times and that her sister and others have had similar experiences and she would like to know something definite about them.

I think I am safe in saying that a great many of our members who are in the early grades, and many thousands of other persons outside of the organization, have experiences at night during their sleep which they vaguely recall in the morning after they are awake and often interpret as psychic journeys when they were nothing more than dreams. A dream is a vague thing at best when you are trying to recall it in the morning and while one is in a wide-awake state of consciousness. A psychic journey is also more or less vague when recalled in the morning and it is very easy to interpret one as the other. The experi-

enced student, however, who has gone far into the work, very seldom makes any mistake in this regard. To him there are certain "ear-marks" or certain conditions surrounding a genuine psychic journey that unmistakably differentiate it from a dream. There are certain qualities and conditions about every dream that unmistakably stamp it as a mental condition and not a psychic one.

Fully seventy-five per cent of the psychic experiences reported to us in letters, especially when the full details are given, convince us that they are either dreams or spiritual experiences and not real psychic journeys. Enough psychic journeys are made by advanced members, however, to make them familiar with the real conditions and qualities and to reveal to them the laws and principles involved.

I cannot tell in any brief way the differences between a dream and a psychic experience, and all of this is explained in our lectures and lessons and, therefore, I should not take the time here to discuss it for it would require more sessions of our Forum discussions and would fill several issues of the Forum Magazine. Dreams and visions can be very helpful and can have important messages or impressions associated with them that will prove to be as helpful in the work of the student as any psychic journey, but nevertheless the two should not be confounded. At some future time I will touch upon this subject in a little more detail and I will wait until I have a letter that contains a good psychic journey and then analyze it.

A New War Weapon

The newspapers have contained comments recently regarding the discovery of a famous inventor whereby a new means or a new method of destruction of life and property can be used in war times. There is great secrecy surrounding the invention, and the inventor is one who has already contributed many scientific inventions to the god of War. Therefore, his statements are given considerable credence, although he keeps his plans and new ideas very veiled.

According to this inventor, his new process, whatever it is, would destroy, either by fire or explosion, whole cities or armies of persons thousands of miles away, and would require only a few men to operate it. He wants to give this new invention exclusively to the American government, and he wants to keep it away from those who manufacture war instruments, for he does not want this new process used for war, but for peace purposes.

These news items remind us of the story of the "Deadly Ray" that was spoken of a few years ago, and which some scientist described as a joke, while others said it was a very serious thing. We know, as a matter of fact, that such a ray was

invented, and it was described in Rosicrucian literature centuries ago and in some of our own discussions here in America a number of years before the newspapers heard of it. Such a ray was an electronic ray of a dual nature sent from two points at one time and focussed upon one point in the distance. Wherever the two rays came together, they produced a light which was destructive to human beings and all living matter. Fortunately, this deadly ray did not come into use with the last World War, and we hope that it will not come into use in any war.

What a wonderful thing it would be if there were more scientists devoting their time to the discovery of life-giving rays and life-giving processes than to destructive processes. I do not mean to belittle or even overlook the wonderful work being done by thousands of scientists in experimental laboratories, such as the Rockefeller Institute, where men are devoting their lives and the best powers of their minds and consciousness to the discovery of preventions of disease and the cure of disease; nor am I forgetting the men who are devoting themselves to processes for improving surgery and the systems of hygiene and similar beneficial laws and principles. Much has been accomplished by science in making life safer and happier, but there has been too much done in recent years in the matter of inventing ways and means of destroying life.

It is one of the horrible reflections upon our civilization today that a scientist can make money and secure more fame out of inventing something that will kill a human being than will come to him through any discovery or invention that will save a human being. It is a horrible thing to think that there are great banks and financial institutions that are ready to invest millions of dollars in manufacturing anything that will destroy life, but will not invest five cents in anything that will tend to improve life or save life. Out of our last war and every other war, great banking institutions and manufacturers made fortunes solely because of their control of certain destructive processes or destructive weapons. This is a condition that leads many great institutions to promote war, for war means profits to them.

We know that certain forms of destruction are necessary to evolution, and we know that a great deal of evolution can be accomplished through the cooperation of man. If man insists upon wanting to invent rays of light or beams of power that can be focused upon various places and destroy them, why not use these things to destroy diseased areas of land, or abandoned and diseased sections of cities where the houses and cellars are breeding places of filth, disease, and crime? This would be constructive application of a destructive power. We must admit, however,

that there would be little profit in this for anybody, and there is the rub.

So long as man thinks that he is profiting by war, we will have those who will promote war. When man once learns that the money he makes through war or any destructive process will bring a Karmic punishment that his money can never outweigh, and will bring suffering to his soul that no money can compensate for, then we will have fewer people agitating for war. Sacred writings remind us that it profiteth a man nothing to gain materially, and lose his soul.

Some Questions Answered

Here is a very fine letter from our Sister Grace Woods in Washington. She says that when she was here at the Convention, she brought up a number of questions in a small forum or small group discussion, and the answers were so interesting that she was sorry all of the members did not benefit by what was said. She says she hopes we will take these points up in the Forum and let more of the members know the answers.

Well, that is an excellent idea, and, of course, we regret that thousands of interesting points are explained and demonstrated at the Convention which we cannot hope to bring up again in the Forum here, nor present through the Forum Magazine, because many of our laws and principles must be actually seen in demonstration to understand them perfectly. That is why some members have difficulty in getting the points correctly from their lectures. Until they follow the instructions in the lecture and have a demonstration of their own, they never understand these things. Just reading about them is not understanding, and that is why we urge our members to try every experiment and to test every law and principle whenever it is possible.

Now, for the questions submitted by Sister Woods.

Like Attracts Unlike

Our Sister says that in all of the early lectures we are taught that it is one of the fundamental laws of nature for all elements and all conditions to attract the unlike and to repel the like. She says that this fundamental law is easily demonstrated and easily seen in thousands of the incidents of life and in chemistry, physics, electricity, and so on. But she says when it comes to things spiritual or mental, the law does not seem to hold true, for we find that persons who are like-minded are attracted to each other, and that similar spiritual things are attracted to each other instead of being repelled. She naturally wants to know how we explain this.

Now, here is something that our good Sister probably does not understand, and I am sure that there may be others who do not understand it. The law about like attracting unlike and repelling like pertains only to the unconscious, material laws of nature, but the moment any material, existing thing has living consciousness in it, or consciousness of life, the law does not apply. In plant life and in animal life there is consciousness, and in all of the affairs of such living things, like attracts like, and does not attract the unlike. This is due to the fact that the consciousness in all living matter or living things is a unit and is the God Consciousness, and is not divided or broken up into segments, and tends, therefore, to hold everything in unity. This unity of consciousness is lacking in unconscious matter, and, therefore, the law of attraction and repulsion is different.

Expected Evil

The second question submitted by our good Sister Woods brings us right back home to a study and analysis of human tendencies. She asks why it is that nearly every one who is not trained to do otherwise, seems to naturally expect and look for evil and unpleasant things to happen, while it is a difficult thing for these persons to force themselves to be always looking for the pleasant things to happen, and not to anticipate the unpleasant or evil.

Now, it is absolutely true that out of every thousand persons we will meet on the street casually, nine hundred ninety-nine of them are expecting something terrible to happen at almost any time, and are not surprised to find that some disaster, some trouble, some unpleasant incident has occurred in their own lives, or at their homes, or among the lives of their relatives and friends. I know of one good, old mother, who has raised a large family and has had eighty years of trials and tribulations, joys and happiness in this life, who shudders every time that a telegraph boy stands at the threshold of her home and says that he has a telegram for her. She refuses to open and read the telegram if she is alone; and if anyone else is present, she asks them to open it and read it first, and if it contains bad news not to tell her because she does not want a sudden shock. Yet, that dear, old lady has received more telegrams of joy and happiness than she has ever received of sorrow, grief, or shock. But she cannot help expecting that any telegram or midnight telephone call or Special Delivery letter is an omen or messenger of unpleasantness.

In the first place, she has developed the idea that only in serious emergencies of great sorrow or grief does anyone resort to using telegrams or costly methods of communication. I say that she still believes this, although she has received hun-

dreds of telegrams of the opposite nature; and on her birthday, Mother's Day, Christmas, wedding anniversary, and other occasions, she receives dozens of telegrams of congratulations and good wishes.

She is the type of person who believes when she sees a man rush out of a house and run hurriedly to the corner that something serious has happened in his home and disaster has entered his life. She is typical of millions of others. Now, why do we have this inherent fear and expectation of evil and disaster? Why do we not feel that if there is going to be any sudden interruption of tranquillity or any sudden interruption of the normal conditions in our lives, the interruptions will be ones of joy instead of sorrow? My explanation is one that is based upon questions asked of thousands of such types of persons in an attempt to help them get rid of this fundamental fear. I have found that this fear of expectation of evil and sorrow is a result of religious teachings in the church and Sunday School and in life generally. It was common and almost universal among all the Christian denominations to live constantly "in the fear of the Lord." We were taught that we should live so uprightly, so Godly, that we would be prepared for "God's visitation" at any hour of the day or night; and we were told that God only visited us or came in contact with us when He sought to punish us or teach us a lesson or reveal His great power or demonstrate His omnipotence.

I see that most of you smile at this, and yet, you must admit that what I say is true. I do not mean it as a criticism of Christian teachings, for the same thing may be found among non-Christian teachings, and I do not mean it altogether as a criticism of the old-time religious training. Undoubtedly, "living in the fear of the Lord" was responsible for millions of men and women behaving themselves and obeying God's laws, but it was also responsible for taking a great deal of the joy out of life and for creating in man the foolish idea that God was a God of vengeance, of punishment, of torture, and everything else instead of a God of love, mercy, and forgiveness.

Of course, man was ready to receive such teachings as these because in his early days of primitive living, he had to always be on guard against the attacks of animals and the unannounced visitations of storms in the form of winds, rains, cyclones, and what not. As a primitive creature, sleeping in trees and mud huts and caves, unprotected by locked doors, or roofs, or any other form of isolation and safety, he had to always be fearful of that which would destroy his life or property, whereas he took the good and the beneficent things of life as commonplace. We can trace this fear, therefore, to the fundamental instinct of self-preservation.

Those who train themselves to think otherwise are those who no longer have any fear complex, but instead have a continuous song of joy in their hearts, singing the melody and tune of appreciation. To such persons, evil does not exist, and the so-called unfortunate things of life are part of the trials and tribulations which all of us endure; and we know that these unfortunate things are less in number than the fortunate and joyous ones, if we only stop and think of what we have and what we have escaped having.

We are told by some pessimistic philosophers that there is only one thing in life of which we can be sure, and that is "death." The optimist says, however, that there is one thing of which we can be sure, and that is that we will have more happiness, more blessings, and more of the good things of life than of the evil, if we will look for the good things and cease looking for the evil.

Another philosopher has truly said that worry is often foolishly expended, especially when we worry because of fear of things that might happen, and another philosopher has told us that most of the things in life about which we worry never happen, and yet, we worry over them in anticipation and become sick and despondent and run down in health and happiness, anticipating evil things only to find afterwards that we have had all of our sorrow and ill effects for no good reason at all. Elbert Hubbard once said that the saddest things in our lives are the things that never happen, because living in dread of them, and fearful that they might happen, we have made ourselves more sad about them over longer periods of time than we have over the things that did happen. The unfortunate things that happen in our lives happen so quickly and so suddenly and are done away with so quickly that often we have but a few moments or hours of grief about them, whereas the things we fear and dread and expect to have come into our lives, often torture us for days, weeks, and months, and then perhaps never happen at all.

Knowing the Real God

To understand God and God's ways is sure to bring a change about in our thinking. Once we learn that God does not take a life from this plane because it has done evil, or to punish its parents, or to bring revenge upon its relatives, and once we learn that God does not visit sickness, misfortune, sorrow or evil upon us as a punishment, or out of jealousy, or revenge, or to demonstrate His superior power, we will cease anticipating all sorts of evil, and will understand the good things in life.

If God is all love, and loves His sinful children as greatly as He loves his obedient ones, and

if He loves the black men of Africa as much as He loves the white man of America, and if He loves the crippled and the dumb and the sickly as much as He loves the stylishly dressed attendant at the elaborate church on Fifth Avenue, New York, then God will send nothing into our lives but pleasant things, and will constantly direct toward us the blessings and good things, the cheerful things, and the happy things of life, and the evil things must come from somewhere else. If God is all love and goodness, then the evil in our lives must come from ourselves and from what we do, and we need live no longer in the fear of God, but live in fear of our own actions, of our own thinking, and of our own lack of understanding.

Rosicrucians are the happiest people in the world because they expect more happiness, more joy than any others, and go looking for it; and they can actually find a silver lining in the cloud where the pessimist finds only lead or tin, and even not that. They know that God is their living faith, and that if they love Him instead of fearing Him, they will bring themselves closer to harmony, peace, and joy than in any other way.

The Rising Generation

Do you notice that the rising generation of young people are being accused of having no heart because they seem to have no fear? One great professor of human relations and of sociology said recently that the young people of today are not only rushing in where angels fear to tread, but they are motoring and flying in and getting in at a high rate of speed. He says they seem to have absolutely no fear, and therefore, know no restraint.

What a glorious thing this is for the future. The average young man and woman of today will laugh at anyone who tells them that God is watching them and ready to visit some evil punishment upon them. They feel that so long as they are not sinful in a wilful sense, God will be forgiving and will be merciful, and will let them enjoy life in a wholesome way, and that if any grief or sorrow does not come to them, it will be through mistakes that they make, errors they commit, and not through any vengeance or retribution or punishment visited upon them by God.

This is going to give us a race of men and women in the future that will be lacking in fear complex and in timidity and other weaknesses that have held a majority of human beings in slavery. In the past centuries we have paid homage to the fearless, intrepid navigator, explorer, scientist, business man, or preacher. We have built monuments to them and sung their praises, and pointed out to our children how this one or

that one had no fear and was ready to rush into unknown fields, or to delve into unknown laws and principles in order to help mankind. We called them the brave leaders of humanity. In the future there will not be room enough to build monuments to these persons, for everyone will be at work building a monument to someone else if monuments are going to be erected to those who are brave and fearless. We will find in the next generation women as fearless as men, and men as fearless as gods have been. It will be because this new generation has discovered the real truths and powers of life, and will be as free from superstitions and false restrictions and silly ideas as a new-born child. The new generation must learn its lesson from action, from experience, and not from any man-made philosophy or man-made doctrines. But it will be a wise and careful generation, for its fearlessness will give it the power to be careful, and its wisdom will give it the ability to be cautious, and we will find ourselves paying homage to our children instead of paying homage to those who have passed beyond in old age, and asking our children to kneel before the gods of ancient times and worship them as their ideals.

United We Stand

I just want to touch upon one little point that came to me again in one of my letters. This was from Brother Franklin Miller in Pennsylvania. I think, if you do not mind, I will read a part of his letter to you.

"I just want you to know how thankful I am that there is such an organization as our beloved Order. I am now in the Ninth Grade and my soul takes new courage this day because in a separate letter was mailed the acceptance of your invitation to my wife to become a member. During the years that are passed since I became a member, I have always longed to meet, personally, other Rosicrucians, but now I have a new inspiration in such a desire for contact because with my wife with me in the work, I will have another Rosicrucian close to me to discuss and study with me. I feel hopeful of greater progress toward the goal."

There are two things of which I have always been very happy and very proud in connection with the work of this organization; namely, that the work of the organization has been open to both men and women, instead of being foolishly limited to the masculine sex. It has always been hard for me to realize why so many men are so intensely vain as to think that women are incompetent and incapable of journeying hand in hand with them along intellectual and spiritual paths, but perfectly capable of journeying with them along the harder roads of life as in matri-

mony, home building, the saving of finances, the rearing of children, and the doing of daily chores.

I do not believe that the "Lords of Creation" were either lords as creators of all that the world has today, nor were they definitely appointed to be lords over what God created, and so from either point of view, the title of "Lords of Creation" is the invention of some imbecile mind that was so inflamed with his masculine ego that he probably had difficulty in keeping his feet on the earth. In the second place, I am proud of the fact that the teachings, practices, ideals, and especially the personal, intimate instruction contained in our lessons are so clean and so free from the inane sex talks and sex ideas as to make it possible for a man and his wife and his son and daughter to sit down together at home and open any one of our lectures and read it through in its entirety in the presence of the others without a single sense of blush coming upon the countenance of anyone present. If you do not know what I mean by that, then you should see some of the teachings and lessons issued by same other organization as we have them preserved in our files. There are many of them that no cultured gentlemen would think of reading in mixed company, and no father or husband would read before his younger children or wife.

Therefore, it is possible for men and their wives to study together in our work and to bring their children into the studies also, and I am proud of the fact that throughout North America, as in the old countries, there are several thousand homes at least in which two or more members of the family are members of our organization. Do you realize what this means to a man and wife and to the home life and to the children, even if the children are not members or students? Where a man and wife are united in their interest in this work, there is bound to be an increase of harmony in the personal lives of the two and an increase of harmony in the home life. Children in such a home are bound to feel the effects of such harmony, whether they are acquainted with the studies or not. But when the children are old enough to become members or to participate in some of the Junior membership activities, which are being tested in a few cities, we have a situation that is truly ideal. And my heart beats with great joy every time I receive a letter from a man or wife who tells me that the both of them are going along the Path together. This is like a foundation in the lives of these members and in the life of our organization that will make for better homes in the future and for a larger organization in the future. Truly it is something for all of us to contemplate with rejoicing.

More Questions Asked

Let us come to order now and discontinue the discussion of the questions pertaining to our work so far as they relate to ourselves and our process for helping the members, and discuss some of the questions which the members have sent in to us. Here are quite a number that have come in within the last few days, and we will take them in their order.

Vedanta

Here is a letter asking the question whether we are thinking along the same lines as do the members of the Vedanta Society. I am not going to answer that question directly because it would involve an exposition of the Vedanta teachings as compared with ours, and I cannot take the time to do that. I do want to say, however, that the Vedanta Society, under certain leaders here in America, is accomplishing a world of good for those who are interested in the philosophies of India. I number among my personal friends several swamis and dear souls of India, and chief among these is my good Brother Bodhananda. This good Brother is in charge of the Vedanta work in New York and has been in America doing this good work for many, many years. I first met him when we were actively engaged in establishing the present cycle of the Rosicrucian activities, and he assisted me with some valuable advice, and has been a kindly advisor and friend in many ways. His books and lectures are just brimful of that sweet, sublime, transcendental, spiritual quality that is ineffable in its nature, and indescribable. The Vedanta Society has other good leaders in some cities, and wherever they meet, it is good for our members to visit them and listen to their good teachings, and help them with your moral support. More than this, I cannot say at the present time, for I do not have time. But, of course, the Vedanta teachings are considerably different from ours inasmuch as they do not deal with the practical application of so many subjects, so many laws of nature, and so many scientific principles. But my statement is not meant to be a derogatory criticism at all.

Koreshanity

Here is another question asking whether we approve of the teachings and doctrines of Koreshanity. I presume that this question refers to the doctrines expounded by the late Dr. "Koresh." I met Mr. Koresh before his transition, and I have visited the headquarters of his organization, and while I cannot personally agree with all of the teachings included in his system, I can endorse the high, idealistic, spiritual nature of them,

and certainly I endorse the beautiful motives that inspired him to devote his life to his work. It is his organization that expounds the doctrine of the Cellular Cosmogony, as outlined in some of our supplementary lessons. That Cosmogony is as nearly perfect as any human conception of Cosmogony can be, and is certainly far more correct than the present Copernican Cosmogony; in fact, the latter system is a conglomeration of guesses and imaginary principles put together in childlike fashion, as though to tell a fairy story to a child in answer to his question as to what makes the wheels go round. The man who invented it merely offered an answer to a question, and more or less apologized for his answer, for he admitted that it was neither scientific nor proven. Every year since it was invented has seen problems arising that cast more doubt upon the system, and convinces us that the Cellular system, or some other nearly like it, is more correct.

The Rosicrucians do not believe in cooperative communities, whereas Koresh and his followers have adopted this system to demonstrate its possibilities. There are some other similar differences in thought and action, but the distinct difference between the work of Dr. Koresh and ours is that ours deals with the practical sciences in a practical manner. We have never failed to say good things about the work of Dr. Koresh, and his book dealing with the Cellular Cosmogony has been in the libraries of our various branches and lodges for the past fifteen years, and from time to time in the past years we have referred to it in our magazine articles. We receive their magazine every month, and send them ours. We tell our members in our correspondence what they are doing; and we are happy to note that in their magazine they have said kind things about us, and in their correspondence they have spoken excellently of the Rosicrucian organization, and so we are at peace and harmony and have always been so, and probably always will be so, for the Rosicrucian organization is not given to any petty emotions of rivalry or jealousy.

Chain Letters

Again the question comes up as to whether we will not admit that some good is accomplished by chain letters.

Of course, we will admit that some good is accomplished by them; also is some good accomplished by fires that destroy buildings. I remember the time when the whole city of San Francisco rejoiced over the fact that a great conflagration wiped out a part of what was the oldest section of the so-called Chinatown, long abandoned by the respectable Chinese and left to be occupied by the lowest type of beings that could be found in any Western city. It was good for the health,

the moral, the financial, and every other feature of the city when the fire destroyed those old ramshackle and dangerous buildings. But just because fire is good at times in this way, we certainly do not recommend that every community proceed to set its buildings on fire, or that a conflagration covering every city would be advisable. There is more harm accomplished by sin than good, and the good that is accomplished by sin, can easily be accomplished in some other way. In the first place, the average chain letter attempts to accomplish its good by the use of threats or an expression of fear. And we cannot say that this is the ideal way of securing good, or the only way of securing good. That is why we condemn chain letters of any kind, unless they are of some holy, constructive nature, such as we have never seen.

Amenhotep Shrine

Here is a letter asking whether it is true that we have dedicated a shrine to Amenhotep on the grounds of our park here, and if this is not an indication of idolatry.

It is true that we have a structure in the central part of our park called, "The Amenhotep Shrine." It is a replica of a part of the Temple at Luxor, built by Amenhotep and known as "The Amenhotep Temple." Its columns are similar in style and arrangement. It is one of the most attractive and sacred places we have in our group of Oriental buildings. But it was not dedicated to any person of the past or present, and is not a shrine of adoration for any human being that ever lived in a present incarnation or past incarnation. The sign that is on the post in front of this shrine building distinctly states what was published in our Forum Magazine and in our Digest last year; namely, that the shrine is a memorial building. It was erected in memory of the occasion of an initiation held in Luxor, Egypt, on February 14, 1929, when over sixty AMORC members of our organization participated in a form of the ancient Egyptian ceremony in the Temple in Luxor, Egypt.

The initiation was part of a trip of AMORC members who went on a pilgrimage to Egypt, the Holy Land, and through Europe. This trip was planned by AMORC at great expense, and it liberally bore a very large additional expense during that trip to make the members happy and to give them every possible additional treat in various places. Far from the trip being a commercial enterprise or money-making plan, it was a very costly venture, but carried on wholly in the spirit of good will and fellowship. Upon our return from the trip we planned this memorial. This memorial building or shrine was also a costly thing, inasmuch as it is built of material to make it last for hundreds of years, and is elaborately

decorated. The cost of the shrine in dollars and cents was far more than any profit that could have been made out of a commercial form of pilgrimage. Therefore, the shrine is not a commercial feature since it is open to the public at all hours of the day and night and is used for no business purposes at all and since it was voluntarily created and built as a memorial to the sixty or more members who, on their return from the trip while on the high seas a few days out from New York, passed a resolution of appreciation and thankfulness to the AMORC for all that it had given to the members on the trip. This resolution was unanimously adopted and finally signed by all except one member who was not present at the time of the signing; and this signed resolution constitutes an additional document of which the AMORC is very proud.

The Moving of Headquarters

Here is a letter from a member who said that she received an erroneous communication, stating that AMORC has moved its headquarters very often in the past few years, and stating that it will very likely move again in a short time.

Our good Sister should have not paid any attention to an erroneous communication, and especially one as ridiculous as this. Now, let us look at this matter for a moment and see whether AMORC has moved its headquarters so many times in its history of existence. The AMORC began its new cycle in 1909, and from that year until 1919 the headquarters was located in rented property in New York City. The second National convention of the organization was held in New York City in 1918, and it was decided then and there that the rented property in New York was not large enough to take care of another convention or to carry on the work in the manner in which it should be carried on. At that convention a delegate from California made the proposal that the headquarters ought to be in California because it could secure larger and better property at more nominal expense, and furthermore, he believed that some property would be given to the organization.

Early in the spring of 1919 a large piece of property was offered to the AMORC by the owner in California who stated that it had originally been in the possession of some Rosicrucians and had never been sold or used for any commercial purposes. The property was offered to the Emperor as a personal gift as a historical land site to be preserved by him and to be used in any form. The Emperor refused to accept the gift in his own name, and ordered the members in California to incorporate a branch of the organization and deed the property to that corporation. This was done. The property, however,

was outside of the Carmel Valley and not available as a convenient place for the establishment of headquarters, since it was too far away from any large city.

In 1919 another representative of the California membership, which was extremely large at that time, petitioned the Supreme officers to move their headquarters to San Francisco. In the spring of that year the Emperor and his family moved to California to make arrangements for the transfer of the headquarters. For nearly nine months the headquarters of AMORC was divided between New York City and San Francisco. Then the complete transfer was made, and headquarters continued to occupy rented facilities until it could find somewhere in California a convenient and suitable space upon which to construct its own buildings.

In 1925 the requests for the promotion of the activities in the southern part of the country were so urgent that a part of the headquarters staff and operations moved to Tampa, Florida, for the purpose of carrying on a wide propaganda in the South by radio and public meetings. The Western headquarters of the organization remained in San Francisco, and for a time we had both Southern and Western headquarters—one on the South Coast, and one on the West Coast. It was agreed that the California permanent headquarters should eventually be built and maintained in California within two years. As 1927 approached, the decision was made to buy property and construct permanent buildings just South of San Francisco in the city of San Jose. Money was forwarded from the Southern headquarters to the representatives in the Western headquarters, and the property was purchased and the buildings started. Not one day less than two years everything was in readiness for the return of the official staff to California in agreement with the promise made, and in November of 1927 the headquarters was once again established in California where it is now permanently located, and here we have recently added the eighth unit to our buildings, as all of you know. This is the first location where the headquarters has owned its own property and built its own buildings, and has them fully paid for and occupied exclusively by the organization.

When the temporary division of headquarters was made in San Francisco in 1925 and the promise made to return to San Francisco in two years, a resolution was passed by the members of the California Grand Lodge, headed by Mr. Reisner, the chairman of the Resolution Committee, in which the highest appreciation was expressed of the activities of the headquarters staff in California, and pleading with them to return again and carry on the great work. This large resolution was beautifully engrossed and then signed by Mr. Reisner and the other members of the

committee, and under their signatures were signed the names of the members of the Grand Lodge. This resolution was then framed in a handcarved Egyptian frame and presented to the Imperator and it now hangs on the walls of the Supreme Secretary's office, a beautiful testimony to the high esteem in which the organization was held by the members of the California Grand Lodge at the time of its temporary departure to Florida, and expressing the thought that there would be a great void in the hearts and minds of every California member until the headquarters' activities were resumed.

When the temporary headquarters was about to move from Tampa, Florida, it gave a final radio program, announcing its intention to return to California, and in this program the various officials of the city, including representatives of the Chamber of Commerce, participated, and the Chamber of Commerce expressed itself over the air as regretting the loss of some of its beloved citizens and complimenting California upon the gaining of such citizenship and activities. The report of this great farewell feast was published in our Rosicrucian magazine, and is preserved in letters and documents signed at the time.

Now this means that in twenty-three years, from 1909 to 1932, the headquarters of AMORC has been located in three states—New York, California, and Florida. In only one of these locations—namely, the present one—has the organization purchased its own property and built its own buildings and attempted to establish a permanent place for the future. The buildings and structures here in San Jose represent an investment of increasing value and an asset that could not be abandoned or cast aside without a very considerable financial loss and without a loss in prestige and effectiveness in operation, and there is no reason why the headquarters should ever attempt to move again, since it has added to its property holdings since it has been here and will probably continue to do so, for there is sufficient ground available, and all of our needs are excellently cared for so far as facilities and conveniences of operation are concerned. Thus the story of many moves, hurriedly and unplanned and in a mysterious way, is absolutely denied by the actual facts.

Spirit Photography

Here is a question asking whether we have ever seen any genuine spirit photography.

I wonder whether the Brother who writes this letter has ever seen a large collection of so-called spirit photographs, and whether he, like many others who write to us, has seen just a few and wants to know whether those few are genuine or not.

Such photographs as we have seen—and hundreds have been sent to us in the past twenty years or more—are genuine as far as photographs go. We have seen the films of many of these, as well as the prints, and everything about them photographically, is genuine. But whether the spirit part of them is genuine or not is a question that not one of us can decide, nor can anyone else, except possibly the photographer who is acquainted with every detail of the process of making the pictures. And unless the photographer was acquainted with every minute detail of the entire process, even he cannot be sure of any statement that he might make.

If I bought a roll of films today here in one of our local photographic stores and broke the seal on the film and put it into my camera and exposed it in taking some pictures of some of you or of our buildings here and afterwards found faint or partially visible faces in the background, I could not be sure, even if I developed the film myself, that the mystical faces seen in the background were actual spirit photographs. I would want to know through whose hands the roll of film had passed between the time that the film was made in the factory and the time it was sold to me; and unless I knew every minute detail of the history of that film, I would have to admit that I knew very little about it, and could only guess at the results.

Such pictures, for instances, as the one that is sent to us so often showing a photograph of a rose bush with a portrait of Jesus in shadowy lights among the roses, is no proof whatever of spirit photography. The lighting on the face of the head of Jesus in that photograph comes from one direction, and the lighting on the roses comes from another direction, and it is quite evident that the roses were not impressed upon the film at the same time that the picture of Jesus was. The modulation on the face of Jesus clearly shows that the lighting effect was produced through an excellently painted portrait of Jesus. There is a great difference between the lighting on the face of a human being standing in the sunlight, and the lighting that a portrait artist puts on a face. That is why photographs taken in a portrait studio are always different in quality than snapshots taken out of doors or indoors or anywhere else, except in the studio and that is why a painted portrait is always superior to a photographic portrait. How or where the portrait of Jesus got upon the film, no one knows except the person who did it, and even he may have done it unconsciously.

I developed my roll of films one day and was surprised to find on top of one of the buildings on one film a picture of my desk lamp. I remembered afterwards that the camera had been sitting on top of the bookcase in my office, and by care-

ful inquiry, I found that the janitor in cleaning my office had seen the camera, and went to pick it up and put his hand on it to move it when it suddenly clicked, and he thought then that he had better leave it where it was. The lighting of my office is such that the table lamp with its light in it would stand out strongly against the dark walls and would be the only thing that would impress on the film in a short exposure. I did not know that the exposure had been made, and used the film for a picture of the building and that is how the two things came together.

I have seen pictures taken of farm scenes where one could not help but smile in seeing a cow standing on the steeple of a barn. A double exposure can be ridiculous, as well as mysterious. But a double exposure does not prove anything, or spiritualism.

I do not mean to say that all spirit photographs are tricks or frauds. I simply mean to say that I do not know how those were made that I did not make, for only the maker knows the absolute facts, and a second party can never guarantee the genuineness of such a piece of work, no matter how wonderful or mysterious or mystical it may be.

Creation of Adam and Eve

This morning I want to give you a little talk on a subject that often arises in connection with the study of the Bible and in connection with some of our lectures that deal with the original creation of man.

You know there are two distinctly different stories in the Christian Bible regarding the creation of man. It is strange, too, to notice that some Christian denominations quote only one of those two stories in their doctrines, while some other denominations take the opposite version and seem to base some of their doctrines on that version.

No matter how you analyze those two versions in the face of Christian teachings you cannot make them agree. It is only when you view them from outside of Christian orthodoxy that you can find an agreement.

In the one version we are told that after everything else was created God created man and woman and He created them both male and female and created both of them at the same time. In the second version we are told that God created man first and then a little later caused a deep sleep to come upon him and during this sleep a "rib" was removed from man and out of this woman was made as a help-meet. The Bible says further that man and woman were created in God's image. Christian doctrines tend to create in the mind of young people and most adults, the idea of a God in a personal form much like a human being and when the Bible account says that

man was created in God's image the impression created by the Christian church is of a perfected man and perfected woman called Adam and Eve and looking much like man and woman of today or a few hundred or a thousand years ago excepting, of course, the form of dress.

We see, therefore, that we are confronted with the problem of making the two accounts agree in any fundamentals. If Adam and Eve were created as distinctly separated male and female beings and created at the same instant of time, we have two beings created on the same day and independently of each other in any physiological sense. I think that is the common understanding of the statement in the Bible.

The other version leads us to believe that Adam may have been created a week or a month or several years before Eve was created, all depending upon how long we consider a day to have been in the cycle of creation. However, regardless of the time element involved we are distinctly told that Adam was created first as a complete, sentient being, but that Eve was created in an entirely different manner by having a part of the body of Adam removed and this enlarged or added to until it became a female being.

The interesting point in the second version is the statement that Eve was created out of a "rib" from Adam's body. Even to youthful minds this has not only been a mystery but an almost inconceivable thing, and the question naturally arises as to why it was necessary to take even a rib from the body of Adam to create Eve when God had created all the other creatures independently of each other and was just as capable of creating a complete woman without any part of a man's body as He was of creating Adam. Certainly, it was not a physiological necessity to have a rib of Adam to begin with and it is only natural that we should think there is some mystery or some mystical or other law involved in this taking of a rib from Adam.

It is only natural, therefore, that we should look into the definition of this word "rib" and make sure of its real meaning before we attempt to analyze the story of creation. We find that the word "rib" when translated from English into other languages, even modern French, can have many meanings. We find that it not only means one of the bones that is attached to the vertebrae and therefore acts as a circular division of the body or constitutes a hill-like protrusion around the body, but it actually means a hill or mountain of lowlands that rises above the level of surrounding territory, and it also means a division or separation of one territory or district from another and you have a meaning similar to that of the border-line between one State or country and another or a border-line between the water and the land at the shore-line. For instance, in the

French language there is the word *cote*, which is equivalent to the word *rib* in English, and the word *cote* can apply to a mountain ridge, or it can apply to a piece of meat called a *rib steak* and which is called *entre cote*.

I will admit that this understanding of the word "*rib*" does not help us very much except to show us that the word does not necessarily mean one of the *rib bones* or even any part of the *skeleton*.

Delving more deeply into the matter, however, and by consulting the original Hebrew version with the translations and marginal annotations of Rotherhans and other scholars, we find that the Hebrew word that has been translated into *rib* has a number of meanings in the Hebrew language as *side chamber* and *cell*. This interpretation of the word opens up interesting facts for us.

In the first place, a study of the physiology of man and of the physiology of the animal kingdom generally shows that many of the species of living creatures in their early stages were dually sexed. In fact, we have many such animals existing today. There is every indication in the physical, mental, and psychic nature of man today to prove that at one time both men and women were dually sexed. This leads us to conclude that at the time that man was created by God as the highest species of living animals, He created man both male and female precisely as the first version in the book of Genesis tells us and that this creature combined all of the physiological, psychological, psychic, and mental qualities of a dual being.

Some time later, however, when God's plans of evolution were being carried out and His universe was gradually improved step by step to meet the requirements of the divine scheme, certain species of animals were separated in their physical nature and among these changes was that which caused a period of inactivity to come into the life of man while his physical body underwent a marvelous change. During this change the female cells of his body were separated from him and the independent body of Eve was created. This explains the second version in the book of Genesis where it says that after Adam had been created God caused a deep sleep to come upon him and during that sleep a *rib*—a cell or chamber—was removed from his body and this became the primary substance from which the body of Eve was evolved.

We see, therefore, that by considering Adam as a *hermaphrodite* and the division of this dual nature separated into two beings, we have a perfect blending of the two stories of creation in the Bible which cannot otherwise be understood or made to agree.

As I said a few moments ago, one has to step outside of Christian orthodoxy in order to arrive at this understanding of the two versions and

make them agree because the thought of Adam being dually sexed is not generally acceptable to Christian scholars, but acceptable to all other profound thinkers of all the other religious schools, and I am glad to note that in recent years even many of the deep thinkers of the Christian denominations are accepting this view-point.

This understanding also helps us to understand human nature and many of the problems of life. We plainly see that since this separation of Adam and Eve all the descendants of the first man and woman thus are imperfect bodies, inasmuch as each is lacking a part of the other, and for this reason there would be a natural desire for mating or the coming together of those elements of a perfect being which would create a sense of completion. This would not only account for all of the mating instincts in all species of animals where such separation has taken place, but in man it would account for the higher emotion of love and many other human emotions.

Of course, this understanding does intimate that there is a mate or a companion for every male and female and perhaps one who is a more qualified or agreeable companion than any other, but it does not necessarily follow that such mates are "*soul mates*" or that there is a true affinity for each one of us whom we should seek and find even though we have already mated and married. In other words, there is nothing in this understanding of the separation of the sex natures of men and women to warrant the practice of seeking for an ideal mate after marriage on the basis that the present selected companion has been found to be lacking in certain qualities.

It has often seemed strange to me that so many persons start seeking their *soul mates* after they have been married a time and want an excuse for philandering. It is not likely that there is one particular woman anywhere in the universe who is wholly or exclusively a companion for some particular man and that no marriage is either holy or sacred or binding until these two come together. There are other elements of human nature to be considered in addition to that of balanced sex natures. If a male and female mind and other emotional functionings and interests agree harmoniously, there can be a perfect marriage and a long and happy companionship whether these two are the perfect physiological and sexual compliments of each other or not. So we find no excuse in this doctrine of the duality of men and women for promiscuous contacts in an endeavor to find their "*soul mates*" or original companions.

Sun Baths

Some weeks ago we discussed the value of sun baths, and in the discussion I said something about the value of the violet rays that are in the

sunlight, and told how these violet rays affected pieces of glass in Canada and other parts of the world where the bright sunlight would change clear glass to a violet color after a certain length of time.

I have received a letter from one of our members living at Paso Robles, California, who says that in her city the same strange condition manifests as that described in Canada, and that glass in Paso Robles also becomes violet tinted in a very short time. This good Sister says that at a place called Shandon, just east of Paso Robles, there is a wonderful condition as a result of the combination of sunlight and the earth's magnetism that is excellent for persons who need the sun to increase their vitality or cure many ailments.

All of us who have to pass through Paso Robles by automobile or train on the way from here to Los Angeles know what a beautiful city it is and that there are many sanatoriums in that locality, and we are not surprised that it is becoming a health center, nor are we surprised that the violet rays of the sun perform so many wonderful cures there. If you are ever in Southern California, be sure to stop at Paso Robles for a few hours and enjoy its climate, water, rest, and other benefits.

My Visit to Hollywood

I would like to tell all of you and every member of our organization some of the things I observed during my recent trip to Los Angeles, when Mrs. Lewis and I had an opportunity to contact the various forms of activity being carried on by our branches in that district. From the moment we reached the city limits of Los Angeles we were received with great hospitality and shown every kindness and courtesy. You know that we took along with us two Sisters, who are Colombes in the San Francisco Lodge and who had never visited Los Angeles or Hollywood, and we thought we would give them a little vacation by taking them as our guests. Being young people they were naturally interested in wanting to see Hollywood and the moving picture studios, as well as meeting the many members of Southern California.

Among the hundreds of interesting incidents that composed the hours of activity during the entire week, there were some that impressed me very greatly. First of all there was the large general meeting of members held by Hermes Lodge in the heart of Los Angeles. Here I had a chance to shake hands with hundreds of our members whom I seldom meet. I was pleased, however, to learn of the preparations that were being made by so many to come to the Convention in July here in San Jose, and I know that, as usual, Los Angeles will be well represented.

The next pleasing incident was that a committee appointed to find a new location for the temple in Los Angeles asked me to help them make the final decision and I was very pleased to see that they had selected several sites in the finest districts. The ultimate selection was in a very artistic court in the Wilshire District near Lafayette Park where the two temples, reading and inquiry room and other offices, will be located amid attractive surroundings with much art and music as part of the environment. This location is not only artistic, refined, and cultured, but very convenient by automobile, trolley car and bus line. The members are already at work arranging the new place, and artists, electricians, and craftsmen, who are members of the Lodge, are busily engaged decorating the new temples and offices.

Another very pleasing incident was our visit to the homes of some of the persons engaged in the moving picture industry. We have a very large membership among so-called stars and professionals of the moving picture world and we could not accept invitations to the homes of all of them but selected a few. I think that one of the prettiest homes, so far as elaborate settings and artistic surroundings are concerned was that of the home of Mary Astor. The huge outdoor bathing pool in the form of a long serpent winding its way among trees, bushes, flowers, and shrubbery of all kinds was very appealing. We found that not only were both of her parents members of the organization but they were extremely cordial and charming persons to meet. We visited the home of another prominent star who lives with his mother and spent the afternoon there and, of course, the two Colombes were greatly charmed to receive autographed pictures from him bearing their names, and when he promised that he would come to the Convention along with others, the girls felt that they had some wonderful hours to look forward to this summer.

One of the outstanding incidents of the visit was a meeting held in the magnificent home of our special representative, in the heart of Hollywood, who keeps in touch with the professional membership of the moving picture industry and at this meeting over forty of the persons of Hollywood were present by special invitation. It was here that I was greatly impressed with the real spirit of Rosicrucianism as made manifest in the lives of these professional people who might otherwise hold themselves aloof from the humbleness of Rosicrucianism because it might not be in keeping with many of the false pretenses they are often called upon to assume in order to identify themselves or their profession. I need not tell you that among these people there is absolutely nothing of the wild, unconventional living that is made so popular in the foolish and absolutely

untruthful stories told in the so-called moving picture magazines. So many of the writers of the articles in these magazines seem to think that by surrounding the persons of the moving picture profession with a glamour and tinsel that is artificial and unreal they are attracting world-wide attention to them, when the truth of the matter is that the beautiful home life and ideal living conditions of most of these persons is far more attractive and interesting to the persons who visit Hollywood than the other side of the picture.

At this special meeting in Brother Baldwin's home there was one little Sister who was at one time a very wonderful violinist, but who for many years has been a cripple carried about on a couch. She was brought into the organization some time ago with other well-known professionals of Hollywood and from the earliest contact with the organization has been gradually improving until she is able now to move her hands and parts of her body in a manner scientifically considered impossible two years ago, and she is daily improving. She was brought to the meeting in a special ambulance. I suppose that all of you know there is a very wonderful Sunshine Circle working in Los Angeles and Hollywood composed of about twenty physicians, nurses, scientists, and others connected with our Order, who are giving their services and time absolutely free to help the unfortunate in Los Angeles, whether members of our organization or not. The work that this Sunshine Committee has accomplished during the past two years has been simply marvelous and the letters I receive telling of cures and help affected seem like the stories of miracles performed in ancient times. A special branch of workers has devoted itself to cripples and one great helper who could afford to do so brought three automobiles and had them altered so that they would be private ambulances for the helping of cripples. The work of helping the cripples has been formed into a club actively known as the Indoor Sport Club. The purpose is to bring cripples together for indoor entertainments and recreation which they cannot enjoy out-of-doors. These private ambulances have an opening on the side of the body so that stretchers and wheel chairs, couches, and other forms of conveyances can be taken in and out of the car easily. So this crippled Sister and others connected with our work are able to be brought to our meetings by the help of this special gift.

As an illustration of how Rosicrucianism can become a human thing without in the least way interfering with the professional activities of some of these well-known moving picture characters, I want to cite the fact that our little crippled Sister was brought to this special meeting on this occasion in one of these ambulances and the driver of the ambulance was a volunteer who is inter-

ested in helping the cripples. He is none other than one of Hollywood's most prominent comedians and is well known throughout the United States for his work on the screen as a comedian. Now this little crippled Sister intends to come to the Convention in San Jose in July. It is a long ride to be taken in an ambulance and this same Brother who is not only a comedian but a real Rosicrucian in every sense, is going to act as chauffeur or driver of that car. He has a magnificent home upon a hill overlooking Hollywood and Beverly Hills where we have been invited to come and spend a vacation at any time, and where he has servants and others to work for him and drive his car and provide conveniences for him, yet he is going to drive this special ambulance with this crippled Sister all the way from Los Angeles to San Jose and drive it so carefully that it will require fourteen to eighteen hours to make the trip. He will also drive the car back again.

I wonder how many prominent persons throughout the country who have some wealth or much wealth and who are living in good circumstances and with servants of their own, would humble themselves to drive an ambulance for a crippled member of an organization. Certainly, this is a demonstration of the spirit of service and while I was in Hollywood and Los Angeles I saw many such demonstrations on the part of many members and I constantly hear of such things in our correspondence.

Many of those connected with our Sunshine Circles in various parts of the country, and even in the heart of Los Angeles, are not well-to-do but in very moderate circumstances and often in need of certain benefits themselves; nevertheless, they are willing to share of their time, of their ability to serve, even when they cannot share anything else, and many professional persons who find during this period of depression that they are not as busy as they have been at other periods take advantage of the spare time they have to give their professional services whether as nurses, doctors, scientists, laborers, or craftsmen, for the benefit of others, or for the benefit of the organization. It is by giving in this way that these persons assure themselves of Cosmic and Karmic rewards, as well as finding joy and happiness in what they are doing.

We visited the studios, of course, and the two Colombes had an opportunity of standing alongside of some of the prominent stars while they were rehearsing pictures or while some were actually taken. We had the pleasure of standing close to Marian Nixon and Ralph Bellamy in the actual taking of the talking scenes of the new picture called, "Rebecca of Sunnybrook Farm." We visited the studio dressing rooms and bungalows of many of the prominent stars and

the girls received a great many photographs of those best known on the screen.

As I walked around through the "lots" and studios of the different production companies and at one minute stood in the center of the street setting of a part of New York City, used in the picture called "Street Scene," and then in another moment stood in a setting representing a street in Paris, and the next minute in an artificial snow scene of the Canadian Rockies, and then again the interior of a fine hotel, and the next moment the interior of a hospital, and finally the exterior of a Long Island mansion, I could not help but feel that all of these artificial things were much like life itself. From moment to moment we live in artificial realities as impressive and misleading as these artificial settings, but with no more actuality and no more genuineness than most of the stage equipment of Hollywood. If we believe the conditions that are around us are real we may shudder with the coldness of the north one moment and perspire with the warmth of a southern setting the next moment, and we may think we are in poverty amid the slum homes of the eastside of New York in another moment and in the environment of a wealthy estate the next. After all, all of life is a stage and we are playing a part. We should

not take the part too seriously or think that it is permanent, nor should we take the stage setting as being real and everlasting. The mind of man can change all of these things and a walk through Hollywood proves how easily it may be done.

The Cathedral of the Soul

Some months ago we discussed various ways and means whereby contacts could be made with the Cathedral more easily and conveniently. I then asked the members of our Forum and the readers of the Forum magazine to enter into a Symposium and to send to me their comments and their experiences so that from these experiences I could find helpful hints to pass on to others who have had difficulty in entering the Cathedral.

In preparing the article for our discussion here, based upon the letters I have received, I find that it is so interesting a subject that instead of discussing it here and having it appear only in the Rosicrucian Forum Magazine I will put it into the August, 1932, issue of "The Rosicrucian Digest" where all of our members may read it. The article will, therefore, appear in the Cathedral of the Soul Department of the Digest.

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Bacon vs. Shakespeare

Several of our members have asked whether any new light has been thrown upon the controversy that has swept throughout the world in recent years regarding the true authorship of the so-called Shakespeare plays.

I am not going to take time now to even outline in the briefest form the mass of evidence that has accumulated, proving beyond any doubt that Bacon wrote all or at least nearly all of the plays attributed to Shakespeare and perhaps others that have been attributed to other persons. The reasons for hiding and evading the authorship of these plays are made quite evident in the evidence

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itself, and there were really honorable and sufficient reasons.

The evidence itself consists not only of various cipher codes invented by Bacon and referred to in some of his acknowledged writings, and by means of which Bacon's name and title are concealed in the various plays, but by other hidden or veiled identifications. Even the water marks used in the papers of the plays were Rosicrucian symbols used by Bacon in others of his admitted and recognized productions, and Bacon was a Rosicrucian whereas Shakespeare was not.

Among the many new pieces of evidence constantly being discovered by members of the Baconian Society, of which I am a member, and

by those who are unbiased and unprejudiced enough to make careful investigations, is the interesting bit of fantastic evidence discovered by Miss Annette Covington, and which she reported to the Cincinnati Times-Star. She says that she was preparing for a lecture on Francis Bacon for one of the Cincinnati clubs and was analyzing the concealed ciphers and signatures in photographic copies of the original prints of the play called, "The Tempest." Recent discoveries have shown that the peculiar borders on the title pages and the fantastic scrolls and decorative borders at the top of some of the pages, concealed symbolical pictures of a Rosicrucian nature, relating to certain symbols used by Bacon to identify his Rosicrucian connections and other connections. Miss Covington happened to turn her attention to the fancy initial "B" in the first column of the first page of the play called "The Tempest," and in using a large magnifying glass, discovered that the scroll work around the initial "B" contained Bacon's name.

It must be kept in mind that in the days when the plays were first printed, everything pertaining to the printing industry was new and going through rapid stages of evolution. Type was made differently than it is made today, and was set differently. Print shops did not carry a large assortment of beautifully engraved ornaments nor an endless number of sets of fancy initials. The borders and decorations around title pages when used at all were made to order for the special purpose to which they were to be put, and it was just as easy for the artist in drawing these initials and ornaments to put in symbolical elements as to put in purely ornamental ones. Furthermore, such ornaments belonged to the person who supplied them, and not to the print shop, and were seldom used for any other publication than that for which they were made. Today, the printer practically owns all of the type ornaments used in his shop, and he is at liberty to use these standard ornaments in any job that he is printing. The initials used in the printing of the Shakespeare comedies were crudely made and some of the ornaments look as though they had been copied from Grecian or Roman designs with slight changes made in them or errors made because of the crude methods the artists employed in making such designs and the crude methods used in transferring these pen and ink drawings to etchings on zinc or other metals.

Among the common methods of making designs was that of making scrolls showing certain connected, curved lines, and placing on these curved stems, partially opened leaves. This is an ancient form of design and one that is easily drawn for decorative purposes, and especially to fill in spaces or for backgrounds or borders.

In the illustration which I am showing herewith you will see a reproduction of the initial "B" at the beginning of the first part of the play called, "The Tempest." The first word of the play is a hyphenated word, "Bote-Swaine," and other lines follow alongside of the initial and underneath it. By looking at the crudely drawn initial letter "B" one will see that the background around the "B" is composed of the curved lines or scrolls that I have been talking about, with little leaves attached. In examining this initial under the microscope, and thereby enlarging it to the size I have here in this illustration, it is easy to note that some of the scrolls are not the graceful, beautiful curves that are usually used in such decorations, and this probably attracted the attention of Miss Covington and she started to analyze these unusual curves to see why they did not follow the usual grace and elegance of the ancient decorations.

She found that by eliminating the little leaves from these curved lines and just tracing the heavy stems of the curves and scrolls, the name, Francis Bacon, was concealed or revealed. I have here a second illustration of the same initial with the little leaves removed from the scrolls and the stems of the curving standing out boldly, independent of such leaves. At once we see the name, Francis, concealed in these stems across the top of the letter "B" and we see the letters "aonc" in front of the letter "B", and by using the initial "B" itself, and turning the other letters around, we have the word "Bacon." Across the bottom of the design we see the word, "Francis" again, and down the left side of the initial "B" we find the letters "cis," which if added to the letters "Fran" at the top of the "B" gives "Francis" again.

Some may say that this is very poor evidence and is dependent upon a fantastic interpretation of scrolls. Probably some will argue that the same scrolls might be used to reveal other names. But I call your attention to the fact that it could not be by coincidence that so many of these scrolls are easily turned into letters that spell the name, Francis Bacon. Certainly there is more than coincidence here. This bit of evidence, of and by itself, would mean nothing perhaps to anyone, and fortunately the whole controversy of the question about the authorship of the Shakespeare plays does not rest upon a few bits of evidence or upon many that are as fantastic as this one. It does rest, however, upon thousands of bits of evidence and many of which are beyond any argument unless we want to say someone other than Bacon willfully added these secret signatures and ciphers into the Shakespeare plays for the purpose of crediting them to Bacon and no one else. That would mean that someone had not only an altruistic reason for wanting to credit the plays to Bacon, but he must have had an important hand

in the composition of the plays in order to work the ciphers into the language of the plays without destroying the beautiful expressions and precise style which distinguishes these plays from all others; and he must have had the cooperation of the printer and of the person who ordered the printing done. Such a theory only complicates matters and is non-convincing.

Speaking of the other forms of evidence, there are some that have recently been discovered which raise many interesting questions.

For instance: Bacon wrote a book which has been proved to be his and which he acknowledged writing and which is one of his best books of philosophy. It is called, "Novum Organum." It was many years in preparation, and Bacon left many records showing that he had been working on it in secret for a long time before it was published in 1620. There is no question in the mind of any literary expert but what Bacon put many years on this book and revised it many times before he allowed it to go before the public. The publication in 1620 was four years after the death of Shakespeare. In a large, private book which I have before me, dealing with Francis Bacon's cipher signatures, and in another called "The Secret Shakespearean Seals, Revelations of Rosicrucian Arcana," by Fratres Rosae Crucis, the interesting fact is revealed that in the play called, "Love's Labour Lost," and which is among the many plays attributed to Shakespeare, there is reference in the dialogue between the characters to Francis Bacon's book, "The Novum." How could Shakespeare have written a play and in it mention the name of a book which did not appear until four years after his death, unless he was familiar with the preparation of the book and knew what its title was going to be? No one has ever yet found the slightest bit of evidence that Bacon and Shakespeare were acquainted with each other to such a degree that Shakespeare knew what Bacon was writing or working upon. There is an interesting mystery here even if one refuses it as any evidence that Bacon wrote the Shakespeare plays. It is through the accumulation of evidence of this kind that the Baconian controversy is gaining such headway throughout the world. To Rosicrucians, of course, who recognize the secret symbols and emblems, as well as words and marks of the Rosicrucian fraternity, the evidence so far accumulated is indisputable.

I hope some day to have the time to compile a book containing a resume of all of the evidence that has been accumulated not only by the Baconian Society and independent workers, but by the Rosicrucians themselves regarding this matter. It is one of the most fascinating of literary problems that the world has ever had.

Our good friend and Brother, Bertram G. Theobald of England, has recently produced a

book in connection with the Bacon-Shakespeare controversy entitled, "Enter Francis Bacon." It is a sequel to "Exit Shakespeare." It is a beautiful book, well written, and especially well illustrated. For those who have never taken up the subject of this great controversy and who want to be real friends of Bacon in these late years and defend his name against the false biographies that have been published about him, I recommend that they read this new book by Mr. Theobald. I believe it can be secured through Brother Arthur Bell who makes a specialty here of securing foreign or unusual books for our members. It sells at a very small price and makes an excellent book for all Rosicrucians to have in their libraries if they are interested in the history and controversy.

What Next in Brickbats?

We have had so many nice bouquets lately that I am reluctant to bring any one of them forward here and show to you because it would seem as though we were giving too much time to bouquets. However, among the bouquets was a brickbat that is a strange one and a new one. We have gotten used to the brickbats and bouquets that have been cast at us through the Canadian magazine that refuses to even correct a single one of its misstatements, and now that the errors of those criticisms have dawned upon the consciousness of the magazine readers and the same criticisms cannot be used over again, it appears that our friendly enemies, always ready to try to discourage new and young members from continuing on the path, have invented a new brickbat. This time the story is that the Cosmic has revealed to this little group of friendly enemies a highly important message to the effect, "that while much of the AMORC teachings is good, yet, the whole movement is motivated, first by the Jesuits using the astral plane, and secondly, by a certain race propagating confusion of the mind by adding one or more to the phantasmagoria of creeds and sects, and if it seems to be what you want, you may hold fast to it but never relinquish your armor of the Christ Consciousness, for at any time you may be used, if only to pass on a thought implanted by those who now have your number, so to speak."

This criticism would look very strange, indeed, written right underneath a paragraph that has been published several times in a certain Roman Catholic newspaper wherein Roman Catholics are advised to keep away from the AMORC because it is contrary to all Roman Catholic principles and dangerous to Roman Catholic orthodoxy. Either one of these paragraphs must be wrong, and although both cannot be right, both of them may be wrong. Certainly the Roman Catholic Church, the Jesuits, or any branch of the Roman Catholic or any other religion or religious denomination

has no control nor interest and no direction over or in our affairs. We are absolutely neutral so far as any church or religion is concerned; and it would be strange, indeed, if the Cosmic should reveal to anyone a single idea that centered around religious controversy, religious distinctions, or religious prejudice and bias. We have always been of the opinion that the Cosmic was above such things and that to the Cosmic, the Jesuit, the Roman Catholic, the Protestant, Jew, Gentile, Hindu, Buddhist, and Rosicrucian were all alike. Secondly, is there any other school of practical philosophy in existence today that does as much to encourage the members to hold fast to the desire to attain and maintain the Christ Consciousness? It is the one ideal that the AMORC member has before him, and we gladly say to every member that it is better that he should lose the whole world and lose all the other benefits of our instruction and guidance than to lose one iota or one degree of the Christ Consciousness that is within him. Ridiculous as this criticism is, it nevertheless has some effect upon new members, and there is where the great harm is done. I hope, therefore, that this comment of mine will go into the Forum Magazine and that our members will read all of it and point out to anyone who hears of this criticism, the untruths that it contains. We cannot understand how several organizations, mentioned in the criticism and which I have avoided mentioning here, can take part in such a malicious and untruthful condemnation of an organization, and yet, call themselves mystical, religious or spiritual. But such is the case, nevertheless.

The Black Forces

In connection with the foregoing comments, I want to say that during the past year the AMORC in the United States and other parts of North America has become the target for the widest campaign and undercover malicious attacks that have ever been formed against any similar institution or organization. There is some reason for all of this, and I hope that before the end of the year we will be able to not only reveal the purpose that has been back of this campaign, but reveal the responsible persons, their motives, their hopes of gain by it, and what our loyal members throughout the country have carefully and consistently done to combat such a campaign. At the coming Convention this matter will be given considerable attention, and thereafter we shall take such steps as will bring the matter to a point of thorough investigation. Even the criticisms of Christian Science in the early days of its persecution were not as maliciously untruthful and so wilfully worded in their falsifications as what has been sent through the mails to many of

our members and officers and whispered about among our young members or new members during the past few months. Several of those engaged in this campaign started it ten or twelve years ago and were quite satisfied with a casual, unwary follower whom they succeeded in taking off of the Path of Illumination and starting on the path that leads to darkness. Our silence in regard to such matters for so many years has led a great many to believe that we could not defend ourselves against the things that were being said. This has made the workers in darkness bolder and more brazen, and now they have reached a point of activity where they have formed themselves into a small group of less than ten who represent the transcendental forces of darkness which have always in all ages attempted to prevent the spread of Light.

The larger and more powerful the AMORC organization grows, the more deserving it has become of the attacks of these dark forces, and now the contest has come into the open spaces of the world's battlefields of untruth against truth. Fortunately, over ninety-nine per cent of the members of AMORC have not been influenced by these whispering campaigns and have passively resisted and mystically defended the organization. Our loss in members through such activities has been very small, indeed, as compared with the intensiveness of the campaign against the organization, and our loss in prestige, dignity, power, or popular standing has been nil, much to the chagrin of the dark forces. But the contest has reached a point where silence and passivity on our part must not be mistaken. Jesus stood the presence of the money changers in the temple as long as He could until the defilement warranted Him in taking a whip into His hands, and the great Masters of all ages have turned one cheek and then the other to all attacks, but thereafter laid patience and passivity aside and brought an end to the contest, thus causing the greater Light to shine with full brilliancy and without the least cloud to diminish its human benefits. Certainly, we are thankful to the thousands of members who have sent to us copies of letters they have received or extracts from conversations they have heard, and pointing out to us not only the inconsistencies of the statements made, but the very definite consistency of the campaign issuing them. Most of these members say that they are proud to belong to an organization that has earned or deserved such criticism by the opposing forces, purely through its devotion to its avowed principles and purposes. If AMORC should retire into secrecy tomorrow and cease its widespread activities and discontinue its magazine articles, its prison welfare, its hospital work, its scientific investigations, its dissemination of free books and literature, it would immediately lose the attention

of these darker forces, and nothing more of a critical nature would be said of it. But we are not going to retire in this manner, nor retract, nor stand still. The AMORC is a militant organization with a militant background and a militant organization back of it. It is here for the purpose of revealing and not concealing, and of actively aiding the evolution of the human being rather than passively enjoying the fruits of that which has already filled the pages of history. The ancient Rosicrucian was always pictured as a knight in armor with his hand upon an unsheathed sword ready to unsheathe it, draw it and use it in defense of the banner flying over his head and in defense of the principles by which man is freed from the superstitious, ignorant, and enslaving conditions that surround him. Such a knight may be slow in drawing his sword, but when he does do so the world finds that it is an unstained sword, brilliant in its silver pureness, magnetic, fiery, electrical, and protective. In all of the battles waged against the Rosicrucians in the past centuries, there has never been any retrenchment but always a victory for the knights of the Rosy Cross, and this same glorious record will be maintained in the future. This is the organization devoted wholly to the freedom of enslaved man. It is neither political, religious, nor social. It is not the toy of men of wealth nor the tool of men of power, but the friend and companion of the humble human being; and as such, it will continue to exist and live as long as human consciousness requires its services and its guidance.

Strange Cosmic Demonstrations

Some weeks ago I brought to your attention the report of one of our Brothers in regard to the strange manner in which the Cosmic was enabling him to pay off his debts. You will recall that each time he paid a bill and gave someone the exact change or the exact amount of money, that person would discover that he had given him too much and would return some to the Brother, and in this way his money was going much further than he anticipated.

Now, we have received a great many comments from our members who read about this incident in our Forum magazine; and naturally there were quite a few who felt that the good Brother was mistaken somehow in his handling of money, and others looked upon it as an unusual thing that could not be explained, while some others wrote to us that they had had similar experiences. In fact, each day now I am receiving letters in which the experiences of our members more or less match the strange experience which this Brother had. In a good many cases the experience has to do with money, while in other cases it has to do with other material things.

It may be interesting for you to know that since the original article was published in the Forum, the same Brother has written that the demonstration is continuing, but it has now reached a point where it is producing an income for him greatly to his embarrassment and to the surprise and wonderment of his friends. He says that even when he has gone to the post office to pay for postage stamps, and he has given the clerk a fifty-cent piece, the clerk has insisted that he has given him too much money and claimed that the fifty-cent piece was a silver dollar, and has returned a fifty-cent piece to him. In some cases more has been returned to him than he has paid.

A great many report that when they have gone to pay their bills they have found that they were already paid. This recalls to my mind a peculiar incident of a similar nature that occurred in San Francisco many years ago. The lodge there was anxious to have a Temple lodge room instead of renting one, as they had done in the first few years of their organization work. They waited, therefore, until I had moved my offices from the East to the Pacific Coast, and asked my advice about the planning and decorating of an appropriate Egyptian Temple. Finally an empty loft was rented, and carpenters, plasterers, painters and decorators were engaged to proceed with the work. The lodge had only a limited amount of money, and therefore called for some voluntary work on the part of members who could do carpentry, painting, or electrical wiring. In this way a great deal of the services required were donated by the members, but actual materials had to be bought. They, therefore, had a considerable expenditure for plaster, wood, electric wiring and conduits, paints, etc. Some of this material was secured at wholesale through the influence of members, and was billed on a sixty and ninety-day credit basis.

When the Temple was ready for us, a dedication ceremony was planned, and at a Council meeting two weeks before the dedication the motion was made that every effort should be used to try to pay off all the outstanding debts so that on the occasion of the dedication there would be not a single bill against the lodge. I volunteered to petition the Cosmic in behalf of the lodge to see if I could not assist that way in clearing the debts. Some little money was raised voluntarily to help in this regard, but before more than a few bills could be paid off, letters were received by the lodge from different concerns enclosing a paid-in-full receipt, and stating that they had received money from various sources to pay the bills. This astonished us and we made an investigation, and found in one case, for instance, that the paint store had received a check or a remittance of some kind

from someone or some bank in Salt Lake City, asking that the money be used to cancel the debt of the lodge for paint. Every effort was made to trace this payment, and the only fact we could meet was that it came from a bank and from the cashier of the bank, and yet, there was nobody connected with that bank that was a member of our organization and knew anything about a lodge room being prepared in San Francisco. Naturally, the members had a great celebration on the dedication night, but the center of discussion was the strange method in which the Cosmic had canceled the debts. To this day the matter has never been cleared, and we have never discovered a single member in the organization who could have been responsible for this demonstration. However, similar things of this kind have occurred in connection with the San Francisco lodge and Temple, and no member of long standing in that lodge would be surprised today if any other form of Cosmic miracles should occur.

I have here in my hand a letter from a Brother in Oregon who says that a dear lady living in the suburbs of his city, whom he has been helping and who is a member of our organization, has suddenly discovered that money in the form of silver coin has appeared unexpectedly and unexplainably in her home, enabling her to pay bills that she wants to pay. This little lady had not read anything about this matter in the Forum at the time that she told him about it, nor had he or she ever heard of such Cosmic actions.

In another case, a letter recently received states that a deed to a piece of property which had been long lost and considered as gone forever, suddenly appeared on the eve of a law suit and was found on the top of a clerk's desk in the courthouse. This clerk was just the person to be able to use the deed promptly and in the proper way to prevent additional costs and troubles, and yet, that deed had never been filed in that courthouse, nor in the state, nor with anyone connected with the place. How it came among papers on his desk and on top of all others of lesser importance has never been explained.

One of our own good members here confided to me the other day that a photograph of a family group, which was framed and hung upon the wall of the room, suddenly was taken from the wall and placed in the center of her bed while she was out during the evening. No one else had access to her home, and the picture could not have fallen from the wall and jumped over on the bed. Furthermore, this incident occurred on the anniversary of the day when a member of the group in the picture was to make his appearance, but did not do so.

The Cosmic certainly uses unusual ways to manifest itself and to do the things it has in mind. It only proves how futile it is for us to concentrate on the way and means for the Cosmic to help us in attempting to tell the Cosmic what it should do and what it should not do. Our viewpoint may be biased, and our understanding of what should be done may be wrong, but the Cosmic goes ahead and does the right thing in the right way when necessary.

I will be glad to hear from other members regarding such experiences.

When The Cosmic Fails

Naturally, a great many of our members wonder why unusual things should be done by the Cosmic to help some, while nothing apparently is done to help others. I have no doubt but what many of our members will want to ask why the Cosmic seems to produce money and virtually hand it to some of our members, while with others it does not seem to even permit them to earn the money through physical labor. Of course, I am no more capable of answering such a complex question than is anyone who lives anywhere on the earth plane. Neither can I tell why the moon affects the tides or why many other peculiar things happen. The most we can do is to observe what does happen and try to find some lesson or principle in connection with each manifestation, and thereby gain a little knowledge of the whole matter; but no one of us can ever understand all of these cases and the laws back of them.

Of course, it would seem to everyone who is in need of money that the best thing for the Cosmic to do is to produce some money and drop it in his lap. From the Cosmic point of view it may be that half of these people or nine out of ten of them do not actually need money, but need something else in place of money. Sometimes it is work that is needed instead of money, or sometimes an extension of credit instead of cash. The Cosmic knows best and will do whatever is the very best for the one it is helping, and we can only watch what is done and pay our respects to the Cosmic for its superior understanding of our facts.

The mere fact that the Cosmic is not doing the things we expect it to do or want it to do, does not prove that the Cosmic is not doing anything at all. That is one of the hardest points that we have to drill into the minds of our members, and we would like to see each one of our department workers make it plain in their contacts with the members that we must not attempt to supplant the Cosmic's mind with our own and try to tell the Cosmic which is the best way to solve

some of our problems. The important thing is to place entire confidence and trust in the Cosmic, and no matter how dark or dreary things may become, it is better to have them that way than to be overconfident and overanxious, or critical in regard to these occurrences. In other words, leave the matter entirely in the hands of the Cosmic and abide by whatever is done, realizing that it must be for the best.

AMORC'S Standard

Speaking again of various forms of propaganda being carried on in the United States and intended to attract the seeker away from any possible interest in the Rosicrucian organization, I want to say that more and more we feel complimented at the form of argument that is being used to interest our members or those who are planning to become members of the AMORC.

The most general argument that has been used during the past two years is the one to the effect that membership in the AMORC costs more than that of any other organization of a like nature in this country. In other words, the argument is that membership in AMORC is the most expensive. I think that all of our members will agree that that is far more complimentary than claiming AMORC membership is the cheapest form of membership that can be found. It is probably true today, as it was in all previous centuries, that affiliation with the Rosicrucian Order costs the individual member more each year than membership in other similar organizations would cost. There are any number of so-called occult, metaphysical, Rosicrucian or mystical organizations in America today which claim as their special advantage the fact that you can join their organization without paying any initiation fee, registration fee, or introductory fee, and that the dues are only a few cents a month or any form of voluntary donation that you may wish to give. In other words, the principal claim for patronage is on the basis of cheap membership and small obligations.

I think we would feel even more complimented if someone were to set forth the claim that membership in the AMORC Rosicrucian organization costs the individual member more in money, time, effort, and devotion than any other organization in the world. You know that such a claim would never deter the sincere seeker from wanting to become a member, but it would deter that strange and peculiar type of mind that is seeking for something very great for almost nothing, or that other type of mind that feels that he is entitled to all the benefits of life that he can get while somebody else pays for them.

Just this morning I had a telephone call from a woman who has visited this city for the purpose of coming to one of our public meetings, and she said that she was very much surprised to learn that we charged dues for our membership. She said she had gone to the expense of fifty cents carfare to come to one of our free public meetings and, therefore, she felt she had paid something for the information she had received, but she did not feel inclined to pay dues to receive further instruction at home or to study the Rosicrucian system in a regular way. When I asked her how she expected such an organization to continue to operate and carry on its work without any dues, she answered: "I thought the Rosicrucians constitute a humanitarian organization and that some wealthy persons were paying for all the expenses of its operation and activities."

This is the type of mind that wants to get something for nothing, while somebody else pays for the cost of it. That is what they call humanitarian. The other type argues that since some of the teachings deal with spiritual principles there should be no costs or expenses attached to the teachings, but they should be given freely. When you ask such persons who is to pay for the cost of printing, postage, rent, and clerical hire, they invariably say that they expect some wealthy persons are paying for it. They say that this is the only way in which spiritual work should be carried on.

I wish that someone would tell me, then, what argument is left for the wealthy persons to use. Are they supposed to pay for the spiritual light of the world? Does it seem natural and logical that because a person has accumulated sufficient money to have some amount beyond the actual necessities that he or she is therefore ordained to see that all other persons in the world shall receive their knowledge and wisdom absolutely free? The very thought of this is so abhorrent to the free-minded person that it is never given any consideration by the type of mind that believes that each and everyone should bear equally a portion of the expenses involved in carrying on such an organization. And we are thankful that there are millions of people in the world who feel that whatever benefit they derive from any system of instruction should be paid for by them to the best of their ability so that they are receiving neither charity nor something for which they have made no effort to compensate.

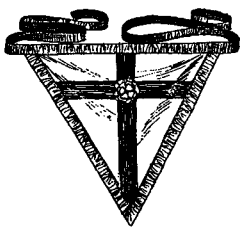
One thing is sure: If the AMORC is the most expensive of all the fraternal, mystical, occult, or spiritual organizations in America today, and at the same time is growing larger and larger in membership, it must have something to give to its members in return.



Is Your Home Your Temple?

Four walls and a roof may make a structure. Yet a more subtle element is required to make that structure a home or temple. The most elaborate, religious edifice may lack the atmosphere or feeling of sacredness of a primitive stone altar nestled in a grove of trees and dedicated to simple and sincere worship. Environment is of our making, and may be changed as we desire it. Therefore, bring into your home such thoughts and actions as will make it **YOUR TEMPLE**. Arrange for a sacred spot, a sanctum with all the feeling the word implies, be it merely a nook or corner. Place in it these simple things which will materially aid in creating the proper spirit.

COMPLETE SANCTUM SET



Ritual Apron

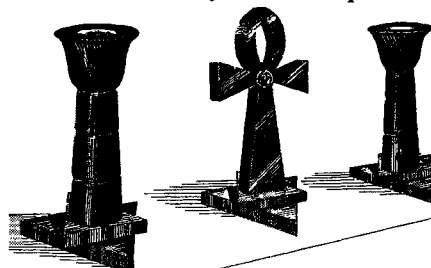


Long Burning Cubes

These attractive, symbolical articles, because of a new extremely economical price, are now available to all Rosicrucian students. This sanctum set consists of candlesticks which are replicas of the columns of the Egyptian Temple, finished in mahogany. The Egyptian Cross or Crux Ansata with Red Rose, is finished to match the candlesticks. The incense is especially prepared for Rosicrucian students, and then there is the symbolical ritualistic apron, artistically made. These items separately amount to \$7.50. They are offered to you as a complete set for your home or sanctum for the low, reasonable price, postage paid, of only

\$5.00

Rosicrucian
Supply Bureau
San Jose, Calif.



Egyptian Candlesticks and Cross

The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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VOL. III

OCTOBER, 1932

No. 2

QUESTIONS

What is that Light
That shines with steady
glow,
Deep within a Temple
Builted long ago?

Dare one steal softly
Near enough to
see
If it burns brighter
When on bended knee?

Should one proclaim
The answer they find
there
Or, in the silence,
Offer just a prayer?
—Sro. Z. R.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
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FOR MEMBERS ONLY

Greetings!



I am very pleased to learn through our Secretaries that the number of readers of the Forum is constantly increasing and I am also pleased to know that the Forum is being used not only by personal, private students in many foreign lands, who have come to learn of the Forum magazine, but it is being used by groups of members in Lodges not only in North America but in foreign cities.

The readers of this magazine should keep in mind the fact that there will come a time when the present Emperor of the Order in North America will no longer be upon the earth plane and then everything he has ever definitely said in connection with Rosicrucianism will be of value. Today we are happy in being able to read the precise words of some of the great Masters of the past and I feel that some time in the future it will be interesting, if only from an historical point of view, for others to read what the Emperor of the present period had to say in regard to the teachings and ideals of our beloved organization. For this reason every copy of the Forum magazine should be preserved.

Even today we are constantly seeking rare old printed copies of Rosicrucian pamphlets of several centuries ago and we are willing to pay from \$25.00 to \$50.00 for a copy of an old pamphlet containing the writings or lectures of one of the old Masters. I do not presume to say that these copies of the Forum magazine will become as valuable as that in the future except possibly to those who live in foreign lands and who will want to have copies of authentic American Rosicrucian literature. I hope, therefore, that each reader of the Forum magazine will save his copies and preserve them in a folder of some kind so that others may some day read them.

One thing is certain, our family of readers is growing larger and larger each month and the Forum magazine is doing a great work in being able to classify the misconceptions and establish the truth in regard to certain principles of our work. Somewhere in this issue I am touching upon this point under the heading of "Rosicrucian Misconceptions." I hope that each one of you will carefully read what I have to say in this regard.

With all good wishes for Peace Profound, I am

Fraternally,

H. SPENCER LEWIS,

EMPEROR.

Scientific Superstitions

Let us have an interesting discussion this morning about the superstitions of science as well as the superstitions of the mass mind. We should be quite accustomed to reading in the papers about the foolish superstitions that the average man and woman has and perhaps we will enjoy reading about the foolish notions that the so-called learned, high-brow, scientific minds have. I am not going to deal with small, personal superstitions that individuals often cling to for, after all, these are so personal that they are no one else's business. I know of many eminent men of learning in the various sciences and professions who call astrology and all psychological experiments and many other things that we are interested in by the name of superstitions and they pose as being far above such things and yet you will catch them every now and then in some little superstitious practice of their own that they think is perfectly all right. Many of these great critics of superstition would laugh at you and I being interested in the subject of Cosmic influences and yet they will go out of their way to avoid walking under a step ladder.

However, what I want to speak about this morning is a book published last year which claims to point out in a scientific manner, the many "errors" of popular thought. This book is supposed to be highly scientific and is supposed to express science's last word regarding many of the things that you and I believe in. Now according to this book we are all wrong and science is perfectly correct and yet I know that in our organization there are from ten to twenty thousand persons who would immediately challenge the statements contained in this book and would give demonstrations to prove that the statements are wrong.

First, there is the statement in the book that anyone who believes that by concentrating the gaze on the back of the head of a person sitting in an audience he will be made to turn around and look at the person who is gazing, is in error and that such a thing cannot be done. Now this should not be classified as a superstition because superstitions are very often based upon coincidences and I know that all of us here in the Forum, and many thousands of our members throughout the country, have learned from actual experience that causing someone to turn around in his seat and look toward them is not a coincidence.

When I first became interested in these psychological laws I was still a young man singing in a New York church choir on Sunday mornings and Sunday evenings. The choir sat in the bay of the church gallery and therefore the whole congregation down stairs sat with their backs toward us. Several of us in the choir would try this experiment whenever the sermon was uninteresting for we would have nothing else to do during the hour of sitting and waiting for the final anthem. We would pick out a bald-headed man or a woman with a certain colored dress or someone else whom we did not know but whom we could distinguish in some way, and would concentrate on that person until he or she began to show an uneasy feeling and would twist and squirm in the seat and finally wait for an opportunity or break in the sermon or its conclusion to turn around and look up toward us in the gallery. Very often the person I selected would be the only one in the entire row across the whole church to show such an uneasiness and turn to look at us, and so it would be with my friend sitting next to me. Sunday after Sunday we tried this until we had tested all types of people and even children, and if anyone had tried to tell us then that it was mere coincidence, that of all the people in the congregation only those we had previously selected to turn around did do so, we would have laughed at such an explanation.

I have tried it in the Metropolitan Opera House in New York and in small audiences. I have tried it when I wanted some person who knew me and whom I recognized to notice that I was present at an audience and come to me, and I have tried it when the person was unknown to me. In most cases they do not fail to look directly toward the person who is doing the concentrating but, of course, they are not always sure of the person but merely of the locality from which the thought wave seemed to come. Such persons have told us, when questioned; that they felt a gaze upon them which was very strong and it caused a mental or psychological uneasiness.

I have talked with reporters and with detectives who have used this method to make a person feel that he is being watched or suspected and by his reactions he would reveal whether he was a guilty person or an innocent person. The guilty person, of course, becomes highly suspicious of his feelings and tries his best to escape immediately and get away from whoever may be watching, while the innocent one makes it his business to find out who it is and will look toward that person and then go forward without any hesitancy or fear.

For science to try and tell us that this is a mere fallacy or error of thought and that it has no foundation in fact, is rather humorous in this late day in psychological investigations. But it is an

excellent example of how certain important laws are constantly being denied and suppressed.

Another error pointed out by science is to the effect that the moon has no effect upon anything on the earth except the tides. I imagine that science feels very badly about having to make even that admission and would prefer to be able to say that the moon affects nothing on this earth. Yet right here in Rosicrucian Park we have evidence of lawns that were seeded or planted in one phase of the moon and which grew very slowly, while a nearby plot in the Park planted with the same soil and same seeds but in a different phase of the moon grew very rapidly. We made the test a number of times and we found gardeners and farmers throughout this fruitful valley who told us that their constant guide in the planting and growing of fruit and vegetables is the moon table. We have tried the experiment with the transplanting of bushes and flowers of all kinds and invariably the result is the same. There are thousands of cattle men and breeders of cattle who will tell you of hundreds of experiments they have made which prove the influence of the moon upon the lives of cattle.

The study of the moon's influence upon living things has nothing to do particularly with astrology but rather with cosmological influences and this is another example of how science is determined to keep some great fundamental truths veiled and classified as superstitious beliefs.

It is fortunate for all of us that there is such an organization as the Rosicrucian Brotherhood that keeps alive these fundamental truths and keeps analyzing them and teaching them in a practical and rational manner free from extreme fanaticism, otherwise in a few centuries this great knowledge would die out and the newer generation of young people would come to look upon all of these things as beliefs of the Dark Ages and would know nothing about many things that are really essential in their lives.

Sanctum Attunement

I have here a letter which is really a letter of greetings to all of you assembled here and yet I think it is of interest to our thousands of members who are not physically present at these Forums.

I often wonder how many of you think of the others who are sitting in their sanctums in meditation and study on the various nights of the week and who are located in all parts of the world. I wish that all of you would send a thought to these others each time you are alone in your sanctum and try to extend and increase the sense of universal attunement that unites and binds all of us together on your sanctum evening as well as at the time of the Cathedral contacts.

Do you ever think, for instance, of the Sister who is located away up near the North Pole near Alaska whose little home is almost perpetually surrounded by snow and who has to send by dog sleigh once a week over a distance of sixty miles to get her mail and her weekly lectures? Think of her sitting in her little sanctum near an open log fire where she is trying to think of all of us and attune herself with us, while at the same time making sure that she keeps warm enough to carry on her meditations without having the coldness interfere with her concentration. There she is alone where the only sounds that reach her are the winds that whistle through the occasional trees or through the openings of the high wooden fence that surrounds her home and which keeps huge snow drifts from completely closing her in, or the sounds of her dogs or some other animals that may approach in the almost weekly blizzards that constitute the general conditions of her part of the world. For years she has never met nor seen another Rosicrucian and she knows nothing of all that is going on at headquarters or among the rest of you except what she reads in our Forum magazine, or in the "Rosicrucian Digest," or the weekly lectures. She tries to project her consciousness to each of you and to all the members generally and to visualize herself as a part of a great gathering each evening that she is in concentration and I am sure that if you sent thoughts toward her she would sense them and feel that after all she is not alone in her home on these evenings of concentration but that every nook and corner of the fire-lit inclosure is filled with the ethereal bodies and minds of the Brothers and Sisters who are attuned with her.

And then there are those who are out on the plains and in the valleys of the western part of the country and on the farm lands in the eastern States. Many of these tell us that from one end of the year to the other the only thing Rosicrucian they hear of or see is what we send to them through the mail. There is no one near them or around them with whom they can discuss these subjects and they must keep everything closed and sealed including their lips. Only when they are alone in their sanctum at night do they venture to speak in soft tones some of the words and some of the thoughts that are in their minds. To them the world is an unpopulated globe until your thoughts bring to them the consciousness of another Rosicrucian. Then they realize that there is someone else in the world besides themselves at the sanctum period. Let your thoughts go out to these persons so that they may feel you who are in congested districts, or who have had the privilege of meeting us here at headquarters, or meeting others. Only those who have been so separated from others in a like study or in a similar thought world can realize what it is to be unassociated

with those with whom you would like to discuss the things that are next to your heart and mind.

Then there are those in sanitariums, hospitals, and prisons, lying alone in bed hour after hour, day after day, or closed in a small cell with an environment that is entirely inharmonious with the thoughts and ideals of the teachings. There is but one thing left for these shut-ins to do and that is to reach out beyond their physical environment and dwell in the broad spaces of the Cosmic. You can help them by going to them with your thoughts and making them feel that they need not always come to us, but we are thoughtful of them and will reach them.

Then there are those of our members who have gone to visit in foreign lands or who are journeying alone in distant places and there are those who are living at the present time in points so far away from us that we are apt to forget that there are such places and such cities and communities. It is from another distant place that I have the letter I just referred to. On the other hand, I have a letter too from a little place in England far from contact with us and other members and where a good Brother at St. Leonards-on-Sea writes and says, "I must add my distant paean of praise to the Forum magazine. It is an especial boon to one in a foreign land such as myself who is so far away from the main body of Brothers and Sisters. In reading its interesting letters and intimate discussions one feels almost on the spot at headquarters, mingling with others of like thoughts and aspirations."

We have letters that come to us from those who are living in very isolated spots of Africa, Australia, Asia, and other parts of the world. Some of these members live where they receive mail but once a month and then only when someone ventures on a long and difficult journey to get the mail. They are forced to create a thought world of their own and to turn their small homes or living places into sanctums and temples of the Rosy Cross and to fill the empty space with the imaginary bodies of Brothers and Sisters to whom they can mentally speak and with whom they can commune in silence in order to feel the universal sense of brotherhood. To them our Forum meetings here are like visits to a heaven, or a visit back home among the old folks. They like to read of what we are doing, what we are planning, what we are thinking about, and they silently slip into the midst of our meetings while reading the articles and try to feel they are sitting here with us and that they are a part of our congregations and our assemblies. What a lonesome thing it is to live in such an isolated way that there is no one with whom you can discuss these things or compare notes or ask questions. If all of you who think of us will send your thoughts toward these persons you will make them conscious of the fact

that time and space are eliminated in our consciousness and that they are just as much a part of the brotherhood of the Rosy Cross as those who are assembled in Lodges or Temples in any part of the world.

Glimpses of Headquarters

For the sake of those who are distant from us and who cannot visit us and who are alone in their sanctums or in their daily lives and never meet any of us, I think it will be a beautiful thing to describe once in a while in our numbers some of the intimate things we are doing and thereby help these distant members to visualize the activities at headquarters, and let them project themselves into our immediate environment here and feel that they have made a visit and that they are actually in contact with us.

For instance, when I returned from my vacation trip up through the northwest and into Canada, and which I will speak about later, I came back to headquarters here and found my desk filled with a number of very important letters awaiting my attention and found that my two secretaries had a pile that they had received during my absence. It was strange that even though an announcement was made in the "Digest" that I would not be here during the month of August, nevertheless, members wrote letters to me asking for quick and hurried answers, or for important information, and forgot entirely all they had read about my being away on a vacation trip. However, the secretaries had written a note of acknowledgment to all of the letters and had answered those which they could answer and left the rest for me to read. I found that the employees had put a large plant and fresh flowers on one of the side tables in my office with a little note of greetings for my return, and they have been keeping my office filled with nice fresh flowers ever since they discovered that I am very fond of them.

I think I have already told our members that the young women employees at headquarters have a club of their own called the Kepher-Ra Club which is a sort of self-advancement, mutual protection, pleasure and benefit club. They have about forty members in the Club and have a beautiful pin as an emblem. They have a system of fines whereby they fine their members for making mistakes in any of the work they are doing, or for being late, or for any other thing that might interfere with the routine work they are doing, and they take this fine money and use it for charitable purposes here in the city. Every week they seek for one or two families who are in need of food or clothing, or who have children in need, and they take groceries and clothing to them.

Likewise, they are all striving to improve the routine system of our work and to make the activities here at headquarters pleasant and happy for everyone. Consequently, there is a wonderful spirit of cooperation and this business of placing freshly cut flowers in my office and in other parts of the buildings is typical of what they are doing. A portion of these employees, especially those who are handling the intimate details of the lecture work and correspondence, are members of the organization while others who are in purely clerical positions are not; nevertheless, these employees of various nationalities, religions, and degrees of education are all in accord and work harmoniously.

We find that our new museum is still attracting a great deal of attention with its many Oriental exhibits and every now and then some good member in some distant city sends us something for the museum. It is strange how many of our members, however, do not realize that many of the things that they are familiar with in their country and which cost very little and are not extraordinary in any sense would be of intense interest to us here in America.

We have members living in China, for instance, and we have branches in China under the Chinese jurisdiction of the Rosicrucian Order, and yet not one of the members has ever thought to send to our museum here a set of "chop sticks," or a set of the various sticks that are used by different members of a family in eating food in China. They probably think that those things are so common that nobody is interested in them, just as we would think that nobody would be interested in seeing an American knife and fork of common make such as those that might be bought at the 5c and 10c store, yet the truth of the matter is that not until I went to a Chinese importing company in Canada this summer did I see a family set of chop sticks, including the special ones for the big papa and the little ones for the children, and the others for the other members. Such a set would make an interesting exhibit in our museum if it were sent to us by a Chinese member and yet it would not mean any real cost to the member who sent it. And then there are peculiar hats and shoes, bracelets and ornaments. Some of our members live in parts of Africa where so-called pagan ornaments or jewelry for personal wear are very common and very cheap and yet they do not think of sending these to us, just because they are so common and cheap. On the other hand, American visitors here at our museum spend much time in looking at similar things and talking about them.

None of our Chinese, Japanese, or other foreign members have thought of sending to us some of the silk dresses that are common in their country although we did receive one Chinese

mandarin robe of ancient make from China and it has attracted a great deal of attention in the museum. But there are mandarin hats and mandarin ornaments that are quite cheap in those countries and which we have never received.

Little articles of household usefulness common in foreign countries or in parts of Asia and Africa would be very interesting indeed.

While on my trip to Canada I saw so much beautiful scenery that I regretted every hour of the entire month that I did not have my paint box with me to make sketches. I finally resorted to making pencil sketches and took a great many photographs. On my return I am utilizing my evenings in making paintings on canvas, but this time I am going to keep one or two for my own home and give the remainder away. In the years that have passed I have made over one hundred paintings and yet I have only two or three in my home. I realize now that in a few more years my life work may begin to terminate and I should leave to my wife and children some pieces of my work instead of having them scattered throughout the land in branch Lodges and in homes of the various officers of the organization.

We are intensely interested in the development of our experimental laboratory since it has been enlarged and is now located in the basement of our museum building where we have not only more space but many more facilities. All of our radio broadcast and electrical equipment is being transferred to this large space and we are getting many more pieces of equipment for electrical, chemical, and physical investigations. Our good Brother Enders in Connecticut has been kind enough to send us a number of very helpful pieces of equipment but we still need many things. We need another microscope of a very high magnitude. Some months ago one of our members, who is in the business of making these, planned to make one to order for us but we have heard nothing more about it in recent months. Of course, we can always buy pieces of equipment if we want to take money from our funds to do so, but if we can receive things of this kind as gifts from those who will not suffer any loss by the giving it will mean that we can use our money for other more necessary things and yet have the equipment as gifts from those who want to cooperate in the various fields of investigation. We want to get a new X-ray outfit for our laboratory and hope that someone will be kind enough to help us out in this regard. Some time ago we asked for cameras for our photographic work in the laboratory and we received a number of cameras and we greatly appreciate such donations.

In other departments we are working to constantly add to the lectures and lessons. During the past year the Supreme Secretary has been holding private confabs and consultations with Grand

Master Dean and other officers in regard to the improvement of the lectures by inclosing with them additional helps. There is only one thing that we have to carefully watch and that is not to add to any of the lectures any new matter or any additional pieces of printed matter that will cause the lecture to require more postage. As soon as we add another little leaflet or piece of paper to a lecture that now takes 6c postage it will immediately raise the postage from 6c to 9c and this addition of 3c on thousands of lectures each week means a large item. So each lecture as it goes out is being carefully weighed and if there is the possibility of adding another page to the lecture or a leaflet of supplementary reading without increasing the postage, we prepare such additional matter and put it in with the lecture. It is our determination to keep on adding to the lectures until the members receive as much as we can possibly send them from week to week. Members who join the organization now and go through the early grades of study have entirely different subjects to study in various lectures or have additional matter which the older members did not receive, but on the other hand the older members are receiving this newer information in the higher lectures which they receive.

Everyone who visits headquarters is pleased with the beautiful lawns, shrubbery, and flowers that are kept in such fine condition. Of course, the climate of California and especially of this valley has something to do with this but, on the other hand, those who have watched us put in a lawn or plant shrubbery know that we use only the best materials and all of us work at it with the same thoughtfulness and consideration that we work with our lectures or any other parts of our work and our several gardeners are constantly giving the utmost care from early morning to late at night to every part of the Park. Our shrubs and plants are growing larger and better than even those that are in the hothouses or gardens of the various nurseries in this locality.

It is interesting to know that we have many shrubs and plants that have been sent to us from various parts of the world and from various parts of this country. At the Convention time two of our members brought us two trees that they had dug from the ground high up on the side of Mt. Shasta of North California where it is claimed the ancient mystics still have a settlement. These trees were taken from the highest part of the mountain where trees will grow and they are now growing nicely in our Park. We have shrubs from different parts of the west and from eastern States and if it were not for the law that prohibits plants coming from Canada, we probably would have a great many from that country. One of the nice thoughts that has come to the minds of some of our members in different parts of the United

States is to send a small plant here to us to be grown in our Park as a souvenir of their membership and a great many members are happy in the thought that there is a rose bush or some other kind of plant growing here in memory of their membership. Others have sent us a plant on the occasion of the transition of someone in their family so that an ever growing living souvenir of the person who has passed on will be maintained here in our Park, for our plants do grow the year round and are continuously green.

Every day sees from twenty to fifty visitors at headquarters and the museum and the registry book shows that these persons come from all parts of the world. An account taken early last June and July showed that in thirty days over three hundred persons from distant cities had visited us including those from Australia, China, England, France, Germany, Italy, Canada and Mexico and nearly every State and Province of North America is represented every month on the visitors' list.

I hope that all these details will be carried to the homes of our members so that they may have a better picture of what is going on at headquarters.

My Vacation Trip

It was announced in the Digest that immediately after the Convention I was going to go away with my family for my usual summer period of rest and meditation, experimentation, and study. This time instead of going to Europe where I believe I will have to go next summer in order to visit some official meetings, we thought we would visit more of our own country and do it in an economical way by driving with our car. So my wife and I with our two youngest children started from San Jose immediately after the Convention and went northward through California, Oregon, and Washington, into Canada. In order to avoid the work and fatiguing efforts necessary when officially lecturing or interviewing members in each city, I distinctly announced that this was going to be a private tour and that I was in no sense on any official tour. It was mighty hard in going through many of the cities of California and the other States not to stop and get in touch with various members and officers. Sometimes we spent several hours resting and lunching or sitting under the shade of a tree in the outlying part of some of the larger cities while we knew that within telephone reach were those who would have been glad to come and be with us and talk to us, but we had to refrain from this. In some of the larger cities like Portland and Seattle, I had to get in touch with one or two officers in order to attend to a few things that were more or less of a personal nature.

Wherever I mentioned Rosicrucianism, however, even in the smallest towns, I found that our organization was well known, that propaganda literature had been well distributed, that the books in the libraries were being called for constantly and that the magazine is being well read. Many surprising evidences of the activities of our organization were brought to me along the highways and by-ways of this trip. At gasoline service stations where we would stop for gasoline, the emblem on the windshield would immediately evoke comments and some member or several would be immediately called to our car and we would find that persons in hotels or in stores would recognize the emblem and hail us as members. Clergymen and book dealers, physicians and attorneys, would tell us they were not only members but were representatives of our work or boosters in one way or another.

The scenery through the redwood forests of northern California and parts of Oregon is something beyond description. To realize that one is riding through groves of trees many hundreds of feet high and often from twelve to sixteen feet in diameter which are thousands of years old and were the oldest living things at the time Jesus was on earth, is astonishing to the mind. Like one of our members said to me, "These great trees rising above everything else around them and straight as a pole and brave and strong are like monuments to some great scheme in life and they are symbolical of the ideals and principles of our organization."

We found the work in Vancouver and Victoria, Canada, being carried on excellently and with great enthusiasm. In Vancouver a new temple had recently been dedicated and we found it to be magnificent in its arrangement and in all of its conveniences. They have even arranged a separate room as a sanctum where National correspondence members who are visiting the city may go and carry on their studies and experiments in a sanctum just like they have at home and with a welcome on the part of the Lodge to visit all of their meetings as though it were their own Lodge. This same convenience has been established for a long time in Victoria, the capital of British Columbia, and recently one of the National members arranged to have a permanent reading room and reception room for visiting members with a sanctum for the National members exclusively. In thus donating a library and sanctum to the general membership of Victoria and for the special convenience of the National members he has established a monument to his own loyalty and appreciation of the work, as well as a monument to the liberal spirit of the members in wanting to help the members who are not affiliated with their own branch.

In Victoria also I was asked to conduct a ceremony of laying the corner stone for a new Temple that they are building there in the residential district and which will be one of the finest of the individually owned and constructed Temples possessed by our organization here in North America. On the part of the members in that city and Vancouver I found the utmost enthusiasm and devotion and I want to assure all of them and all of you who did not contact me but who are connected with the Canadian jurisdiction that I appreciate the many courtesies that were shown to us while on this trip. We made it our business to drive further north on Vancouver Island to the outlying and isolated districts of the farm lands to the home of one of our Sisters there who has been a member of the organization for so many years that it seems that there never was a time that she was not a member. She has lived in various parts of the world at different times, including India, and she has four sons who are members. Two of these live at the present time in Canada and one lives in Madros, India, and the other lives in England.

This dear Sister who has reached the age of eighty or more, has always been an artist and her little home nestled among the trees out in the wilds of the country was filled with beautiful water color paintings that she had made in all parts of the world and which she is still making. It was a joy to see her sanctum and to know that she and her sons maintain every routine feature of the work with regularity and that she and they have reached the highest grades of the study and have proved the practical usefulness of every feature of our work. Certainly the climate and the scenery in and around western Canada is magnificent and to those who like short trips on water such as daily excursions and outings of a varied nature, Vancouver affords more opportunities than any other place I have ever visited. I had much time for study and experimentation on the trip and came back home ready for the hard work of the fall and winter and inspired with the desire to do much writing and much painting.

"Communists"

Here is a very interesting letter from a good Brother who says that in one of our Forum discussions we used the word, "Communists," without making ourselves very plain as to whom and what we meant. I think he is justified in his statement, for he points out that there is a possibility of misunderstanding and certainly that is the last thing we want to have occur in any of these Forum discussions. In fact, here is the place where we want to thrash things out to the nth degree so that there can be no quibbling over the least shade of meaning that is in our minds or in our Rosicrucian teachings.

In using the word, "Communists," I unfortunately used the word that our American Government is using without stopping to realize that like the words, "Spiritualism," and "Spiritism," there may be different interpretations of such words in different countries or even in the different minds of the people of one country.

The idea of socialistic and economic communism is a constructive, helpful, idealistic state or condition of things, which is certainly beyond any criticism that we, as Rosicrucians, could place upon it. But there is an attempt to practice a certain form of this theoretical condition that can be condemned because it is not purely idealistic and it is not free from the very sins that the idealistic form of communism attempts to correct. Therefore, whenever we have spoken of communists in our literature in a critical way, we have been referring to those radicals who probably have never read one line of the idealistic literature dealing with the theoretical perfection of socialistic, communistic interests, and who are moved by selfish and open sword motives in attempting to promote a form of radical socialism that not only includes many destructive features but is wholly inconsistent with the established form of government that we have adopted here in America and which all good Americans will maintain to the bitter end.

AMORC is one hundred per cent with the government as established by our great patriots and as outlined in the constitution. Secondly, we are one hundred per cent believers in law, system and order. We believe that man makes many errors in the laws he creates but we believe also that whatever laws the majority of men have created for themselves should be obeyed by those living under such laws, and that the only way to express our opinion or our disapproval of these laws is to desire it in a constructive way by changing the laws through the legal and provided procedure, and that until the laws are changed in this proper way, we should abide by them. Whether we are believers in proficient capitalism or any other feature of our economic, social, or political life, we should obey the laws until we have them changed properly and in an orderly manner.

The Rosicrucians have always had some socialistic ideas or ideals, but rather than attempt to bring them into existence or operation or manifestation by revolution, we take the sane and rational method used by nature and attempt to bring them about through evolution. We believe that as man evolves and is educated and trained to think properly, the idealistic features which he now dreams about will gradually come into existence and without any destruction or injury to person, principle or conditions.

The Evil of Money

In connection with the foregoing comments, I would like to say that one of the ideas that Rosicrucians have always abhorred has been the idea that money in any shape or form and of any value is the proper means of compensation of man's efforts, labors and devotion. Whether the ancient system of trade and exchange could be adopted and made feasible in these days or not is another subject entirely. It might not be possible for the worker today to work and produce that which he is best able to produce and receive in exchange for his labor such commodities and necessities as would meet his general requirements, and become adequate compensation. One thing is certain, however, and that is that money is not the best way nor even a fairly good way of compensating man for his labor and his products. If we did not have money, it would be impossible for a few men in any community or in any country to accumulate a wealth or a power that is fictitious in one sense, and yet, highly dangerous and explosive, influential and overpowering in another sense. If we did not have money, it would be impossible for non-producers to live on the compensation that their forbears had received, and to lord themselves over those who are laboring and deserving. If we did not have money, it would be impossible to bribe and buy and influence persons and groups of persons; and the causes for money, forms of crime, would be instantly eliminated. Likewise poverty would be eliminated in the cases of those who are able to work and produce, and in the cases of those who have labored and produced in the past and are now too old, too weak, too sick, or incapable of producing.

If you will stop and reason the matter over for a few minutes, you will see that the fact that there is such a thing as money, is one of the great errors in man's thinking and scheming from an economical and social point of view. But because we believe this and can understand it, we do not become radical socialists nor dangerous and irrational thinkers; nor do we form any society with the intent of doing away with money; nor would we recommend that all the money in the world be put into one pot and redivided or destroyed or treated in any other revolutionary way. If money is as wrong as we often feel it is, then the evolution of man and the evolution of man's thinking will gradually change that form of compensation, and we will have something else.

Let us always be reasonable and rational in our thinking and we will avoid extremes, and, therefore, avoid being destructive rather than constructive.

Strange Cosmic Demonstrations

Well, well, I feel that we are going to have one regular department of discussion in the Forum, after all. It seems that about ever so often we return to this same subject of strange Cosmic demonstrations; and if letters continue to come in as they have in the past, I think we will find every few days something worthy to speak about under this subject.

You know it all started with that good Brother's report about the manner in which the Cosmic provided him with money when he needed it the most; and this was followed by even stranger demonstrations in his life the following weeks, and then by similar demonstrations in the lives of others. Finally we began to receive letters from persons who were having very unusual demonstrations in this regard; and now I think I have selected one that is not only a strange one among the many, but interesting from other points of view.

Our good Sister Boyakin, living in a distant part of California, says that she was very much interested in the comments about these strange Cosmic demonstrations that appear in the Forum Magazine and she wants to let us know that after joining the Order she found that as the depression period came into America, things began to happen in her life that lifted her out of the class of persons who were being affected, and she said that the result was that since joining the Order in 1930, she found herself with more money; in fact, some thousands of dollars more than she had had in the previous years, and that while she realizes that this money must be used carefully by her and she has done some good with it and now has it all properly budgeted, she says that the Cosmic is going to take good care of her in many strange ways.

She said that just at the beginning of this peculiar period of Cosmic help when money was beginning to be a little scarce and the depression was just looming on the horizon, she discovered one day that her radio was not working properly. She says she has owned this radio for five years and that sometimes it will have a temperamental spell, and that when she has turned it on and it would not perform properly, she has used some Cosmic words and prayers by standing in front of it and concentrated on it, and the Cosmic has responded in each instance and made the radio work properly. I want to speak a little later about this matter of helping such instruments in such a manner, but I want to go on with her story first.

She says that on this particular instance when the radio did not work and she had tried her Cosmic formula several times, she decided that perhaps all the other times the Cosmic had not helped

at all, and that it was mere coincidence that the radio improved just when she had appealed to Cosmic law. This time nothing would make the radio play properly, and she was losing her faith in the Cosmic process, and decided that she would open the radio and investigate the inside. She says she knows nothing about a radio, but thought she would look to see whether the tubes were lighted since there was no music coming from the set—all that it did was to sputter and stammer and make those strange noises that all of us hear at times and wish we could eliminate from radio everywhere. After she opened the back of the set and reached her hand down in to examine some part of it, she found that the working parts were jammed with something, and in taking the something out she found it was one ten-dollar bill and two one-dollar bills. This was just on a day when she needed a little extra money and was wondering where and how she could get it; and the moment she took that money out of the set, it played properly and ceased the sputtering, and she knew at once that the bills had jammed the works.

She says she knew that she had not put the money in the set because she never has had the habit of hiding money and did not have money that could be hidden in this manner and forgotten, and her mother knew nothing of it and never had any tendency to put money away and forget where it had been placed, and furthermore, the money could not have been in the set many hours, and there had been no stranger in the home and no one had easy access to the radio set. She says that this is but one of the many demonstrations she had in those days in getting money in strange ways from the Cosmic; and today she has seen the process improve and increase in its beneficence until in various ways the Cosmic has brought large sums of money into her life, and she is extremely happy and able to do a great deal of good.

Now, I hope that none of our members is going to write to us and ask for the address of this good Sister for the purpose of writing to her to borrow some of the money she has, for she has definitely explained that she is doing with her money all that she can possibly do, and is thereby receiving Cosmic co-operation, and she cannot do any more than she is doing. But I do hope that all of you will try the Cosmic method, not only in connection with getting money for work honestly done or services rendered, or for any other reason, but that you will use Cosmic law as a test some time in connection with such a thing as your radio.

If you will stand in front of such a device and talk to it, or concentrate upon something of a mechanical or electrical nature that refuses to work, you will find that to use some of the vowel sounds given in the lectures, or concentrating your mind upon the device and asking the Cos-

mic to help send a beam of mental power to the instrument, it will gradually yield and do something of its own accord. Many of our members have used this same process in the face of accidents, or when emergencies have arisen and have had wonderful results. The Cosmic does work in very strange ways, indeed, and I think nobody but a fool would attempt to say that the Cosmic will or will not do this or that for certain persons under certain conditions.

Another Strange Demonstration

Once again we are besieged with letters commenting on the strange manifestations that have come to some of our members through Cosmic power. I refer particularly to those we have discussed here in the Forum relating to manifestations of money or material things almost as though out of the ether, so to speak. Of course, there is no claim on the part of those who have had these demonstrations that something was made out of nothing, or that a five-dollar bill came wafting through the air into their hands, or gold pieces mysteriously dropped into the middle of their rooms. Not one of those who has written to us of such demonstrations occurring in his life recently, takes the position that no human element was associated with the strange manifestation. They all give credit to the Cosmic, but they do not forget that the Cosmic in making material manifestations generally uses some material channels, and some of these channels are often human beings. We are accustomed to thank God for our food at our meals and to ask God's blessing upon it, and while we willingly and wilfully give credit to God for the morsels we have, we are not unmindful of the fact that God and nature have had to use some human channels to bring the food into manifestation, and especially to bring it into our presence.

We have seen many strange Cosmic manifestations occur in our temples and in our homes and sanctums, but we have never taken the extreme or fanatical view that all search and investigation would lead to no revelation of the human element somewhere in the process of manifestation. That human element often consists of our vibrations, of our human energy, or of our unconscious cooperation. We do not mean to say that the Cosmic cannot and never does produce results of its own, independent of or without human assistance, but we do say that we are not interested so much in the process as in the result, and we give credit to the Cosmic for having planned or devised the ways and means for carrying them out and for having selected us as the fortunate recipients of its desires.

One of our members has sent to us a notation written by Reverend Albert Grier relating to the

work of a colored man who is known as Father Divine, who, for some years, nearly twelve years, carried on a great work of helping the poor in various parts of this country through the Cosmic gift of money. The colored man did not pose as a miracle worker, a preacher, or any type of unusual person, and did not carry on his work in the form of a church or a cult, or use any ceremony or religious rite. He merely claimed that as a poor man he had been selected by what we would call the Cosmic to receive a certain amount of money, one hundred dollars a day or more, and this money he unselfishly divided among those who appealed to him. Every day for approximately twelve years he received this sum of money. He claimed, however, that it never came to him through any human agencies and that the money came directly from the Cosmic in some mysterious way which he did not explain. There never was the least suspicion of fraud associated with the work he carried on, and every casual investigation convinced each investigator that however the money came into the hands of Father Divine, he was unselfishly devoting it to the good of others, and was not taking advantage of the source of income for anything more than the most simple and humble of needs. He fed and clothed and helped persons, both white and black, and of any and every denomination and without any discrimination or material obligation.

Giving away between thirty and forty thousand dollars a year in this manner, it is easy to be seen that in his twelve years of activity, he has given away close to half a million dollars that he frankly claimed did not belong to him and did not belong to any other earthly being and that came from a source entirely independent of any human agency, but was given to him divinely as a trustee to divide it among those who needed it.

Who Needs Cosmic Gifts

In connection with the foregoing, the natural question to ask is, "Who needs Cosmic gifts and who does not need them?" Whether Father Divine, to whom I have just referred, was able to make the proper selection of persons or not, I do not know, but I feel safe in saying that if the Cosmic entrusted to him a part of its plan for nearly twelve years, he must have shown ability during the first year to properly select the persons who were to be benefited; and if he did show such ability, he was probably divinely or Cosmically directed in his selection, for certainly if the Cosmic is capable of selecting a channel or an agency to carry out its work and does select someone, it would select a person who had the ability or was given the ability to interpret its urges and inspirations.

Naturally everyone who is in need feels that he is qualified and entitled to receive Cosmic help. I think the most difficult thing in the world for any of us to comprehend is why we, or someone else, are not made the recipients of certain Cosmic gifts. First of all, we are blinded by the pressure and influence of our needs. Our desires or the demands made upon us become outstanding and dominating elements in our thinking, and we are much like children who feel that the lesser urge within us for something should be satisfied. We feel that the mere fact that there is a need or a desire, is sufficient in itself to warrant a demand on our part for the thing desired. From the Cosmic point of view, this is unsound and untrue. A desire for something or even a great longing does not constitute a real need; and even those things which we feel we actually need, from every human view-point, may not be actual needs as seen from the Cosmic point of view. All of us here know that in our correspondence we daily receive letters from persons telling us what they think they need or what they are demanding or asking from the Cosmic, and they seek from us advice as to how to bring about a Cosmic demonstration. As we sit back and view the brief incidents of their lives and the conditions surrounding their present circumstances, and then read the description of what they are trying to accomplish, and finally note what it is they are demanding of the Cosmic as a necessity, we plainly see that the thing selected by a great many of these persons as necessities are not necessities at all, but mere inventions of the human mind based upon illogical reasoning and a false understanding of the real conditions. The average request in this direction is about as greatly in error as the desire on the part of persons years ago for drugs or chemical sedatives for every little ache or pain, instead of a treatment or an adjustment in their lives that would relieve the cause of the pain.

One thing is certain, and that is that we, ourselves, are seldom the best judge of what we need, and until we are properly trained to think and understand Cosmic law, we are not capable of deciding whether we can advise the Cosmic in what it should do, or leave it entirely to Cosmic discretion. The average person in need, with abundant faith in God and the Cosmic to understand all of the things, feels that he must tell God and advise God and the Cosmic powers precisely what he needs and why he needs it, and how the need is to be fulfilled. By such an attitude he naturally closes the door against the very Cosmic help he desires.

Today, millions of persons feel that the thing they need above everything else is money; and there is a large secondary class that will promptly arise and say that it is not money that they desire, but a certain, definite kind of employment by

which they can earn money. They will frankly tell you with an air of pride that they do not want charity, that they do not want the gift of money, that they do not want anything dropped into their laps, and they do not ask for any advice, but that they do want a real opportunity to go to work and by the sweat of their brow actually earn every penny that they require. But these persons, you will find, often state very definitely just what opportunity they want opened to them and what form of employment they want, and how and when and where. They are just as wrong in their demands as though they were sitting at home or lying in a hammock underneath the palm trees of Florida, basking in the sea breezes and waiting for a Cosmic cloud to hover over them and drop a bag full of money into their arms. They are attempting to say how the Cosmic shall help them.

The man who has been employed in the past at one line of work in which he feels he is unusually competent, and by means of which he has earned a fair living in the past, now demands that the Cosmic shall reinstate him to that same form of employment, or to put him in contact with that same source of income, and no other. The man who has easily or with great difficulty and labor earned an income through one definite channel in the past feels that the Cosmic should open up to him in that same channel a proper opportunity to continue. It does not dawn upon these persons that part of the reason of the changes now taking place in the lives of so many, and part of the cause for their personal lack of employment may be an attempt on the part of the Cosmic to force them to change their form of employment, or to adopt another means of earning an income; and that, therefore, their insistence upon returning to the same channel or using the same means, and seeking no other and holding themselves steeled against the possible contact with any other means of income, they are combating the free activities of the Cosmic and preventing a realization of the very thing that they are seeking.

To receive Cosmic help one must be perfectly open-minded, and not only concede to God and the Cosmic a hypothetical omnipotence and universal wisdom, but concede to them also a complete abandonment of personal interference, and permit God and the Cosmic to move in His own mysterious ways to bring about the desired results, and thereby be ready to yield to every impulse that is good, and accept every urge or suggestion that may come from within or without. In this way only can the Cosmic bring about, not only the mighty changes now taking place for the betterment of man, but the changes necessary in the individual to benefit his personal evolution.

Losing a Loved One

Recently a Brother and Sister in Oakland, who were devoted to the work of experimenting with one of the test branches of a proposed form of Junior membership of our organization, were cast into sorrow and grief very suddenly by the unexpected, shocking passing of their little son. They hurriedly called for one of the workers here at headquarters to go to Oakland, California, and conduct a form of Rosicrucian ceremony for the little boy since he was a member of the Junior branch.

The parents stood up well under the trying ordeal, and they have recently written to me thanking me for the letter of sympathy which I sent to them, and telling me that although they are Rosicrucians and understand the laws and principles that operate in such cases, they still feel the terrible suffering of the loss of their child.

Now, I want to say in connection with an incident like this that it is not right for any Rosicrucian to feel that because he is a student of God's laws and has a little insight into the ways and means of God's activities, he must take a cold-blooded, indifferent attitude toward any event that would be heart-rending to any other individual; in other words, there is nothing about Rosicrucianism that warrants any individual in taking an inhuman or unhuman, unnatural pose and attitude toward the human values of human experiences.

I often meet those persons who are students of another popular philosophy in this country and who assume a cloak of indifference and an attitude of icy superiority in the face of human trials, and especially in the face of transition. They boastfully say that they can rise above the human expression of sorrow and they seem to find joy in being able to force themselves to say that even transition is but a manifestation of error and that the one who passed on must have been living in error and must have brought death into his life by his own thinking and doing. I am often tempted to say publicly and with unrestricted vehemence on such occasions, "Damn any philosophy that robs the human being of human sympathy and understanding!"

Just because one knows the why and the wherefore of God's actions, or thinks that he knows them, is no reason to look upon the loss and passing of a loved one without suffering and without regret. One may fail to make payments properly and promptly for an automobile one has purchased, and one may understand why the automobile company seizes the car and takes it back. One may legally and otherwise comprehend the justice in the action on the part of the automobile company and say that they did what was their

right in taking back the car, but nevertheless, one would still feel the loss of the car. If our human emotions can be thus expressed in a natural way in connection with the lesser things of life, why should we pose with a false and hypocritical attitude in regard to the more intimate and personal things of life? Who can raise his head and look square into the eyes of man and say that the loss of one whom one has loved means nothing in the light of Divine Law? Is Divine Law devoid of all sympathetic understanding? Is Divine Law incapable of moving the human emotions? Because God takes from us that which He has given, are we unable to feel the loss or grief at the absence of that which has been dear to us?

I hope that no Rosicrucian or Rosicrucian student associated with our organization will ever take the attitude with any other member in his sorrows or in connection with the sorrows in his own life which is so false and so inhuman and un-Godly as to represent a picture of cold indifference to that which truly tugs at the heart in torture and brings grief and pain to the mind and being of the individual.

There is nothing more beautiful in all of the human relationships and in all of the human expressions of the divine self within than that of sympathy, and there is no more divine expression emanating from the soul of man than the expression of sorrow and grief. Only he who is coldly material and inhumanly constituted can close his emotions against the human touch, and only that which is lifeless and without Divine Consciousness can be free of sympathetic emotionalism.

Let every Rosicrucian express his understanding, and, at the same time, his sympathetic love and consolation to every person in grief and sorrow whether that sorrow be of his own making, whether that grief be of his own doing, whether the pain be of his own creation, and especially so in the case of the loss of a loved one. Regardless of what lessons, trials, and tribulations the Divine Mind may have desired to create through the incident, regardless of all the whys and wherefores, the fact remains that a loss, a great loss, an incomprehensible loss, has come into the lives of some through every transition; and we should feel for those who suffer this loss, sympathize with them and give them our loving understanding. This is not only the human thing to do, but the Godly thing, as well as the Rosicrucian thing.

The Effects of Your Aura

Very often our members write to us and ask whether the aura around their bodies or extending from their bodies produces any other effect than that of a faintly visible light that may be seen in a dark room. We have pointed out in our various lectures the fact that the

human aura does manifest itself in many ways and one of the principal ways is in keeping us free of contaminating influences of ill health. The aura around us prevents the radiations of other bodies that are diseased from affecting us. Our auras are often more visible in sunlight than in a darkened room because the aura will sometimes cause a peculiar breaking or interruption of the vibrations of sunlight as it shines upon the human body and thus cause a haze around the body or a rainbow effect that can be seen when viewing the body in sunlight at certain angles.

Another effect of the aura is upon watches worn on the body, as we have pointed out at various times and, of course, the aura is very helpful in giving treatments to persons and is a valuable asset of those who are nurses.

But among the most peculiar effects of the aura is one which is referred to in a letter which I have just received from Philadelphia. Now this Brother is a highly educated professional man of excellent connections in his city and has a brilliant mind and is in a profession where careful analytical reasoning and an unusual amount of keen discrimination is an essential. He says in a letter just received that he has noticed a peculiar thing which has attracted attention in his home life, and among his friends and about which a great many of his friends joke with a great deal of sincerity. He says that each and every morning his coffee curdles in the cup as soon as he adds the cream. He says that no other person's coffee curdles unless he changes cups with them, and then the cup that he gives them in exchange clears up and the curdling disappears while the cup that he has received becomes curdled. He says that no matter how he brews the coffee or what kind of cream he uses, as long as it is in the cup in front of him it curdles. If he pours the coffee into a saucer it clears up. From the moment that the cream is poured into the coffee, even drop by drop, it begins to curdle but will clear up the moment he passes the coffee on to someone else. Of course, he wants to know what causes this and my answer is that it is the effect of his aura. The coffee being confined in a cup, the vibrations of his aura centered on the cup, holds the coffee in a certain condition causing curdling. The moment the cup leaves his aura it will clear up or the moment he pours it into a large open saucer where the contents are not closely confined and the vibrations are not concentrated, the coffee does not curdle. It is simply due to the fact that the vibrations of his aura are of a certain rate which affects the vibrations of coffee and cream. If his health changes or his development progresses and his aura changes, this condition or manifestation will change.

I have seen some persons whose aura was of such vibrations that it caused certain musical notes played on a piano or violin to become softened or muddled or untuned. Our vibrations and our auras are all different and we should not be surprised at the fact that with some persons the rates of vibrations are such as to cause these strange manifestations.

Birth Marks

We have here an interesting letter from a member wishing to know what our organization knows about birth marks and their cause, and whether mothers are responsible for any or all of these blemishes upon the child's body.

It may be safely said that some blemishes and marks found upon the child at birth are the result of the mother's mental attitude during various periods of concentration or a highly emotional state. But all marks upon the body or all blemishes of the skin are not traceable to this cause. Undoubtedly, coincidence is responsible for the belief in the possibility of "marking" a child. We often hear of children who are born with a discoloration on some part of the body which is in the form of a mouse, a cat, or a dog, and we hear the mothers frankly admit that during the period preceding the birth of the child, they were at one time frightened by such an animal, and in their fright placed their hand or hands on their own body in the location identical with that of the mark of the animal on the child's body. When all is said and done, such evidence is of little value. It is hardly possible for any mother to go through a nine months' period of expectation and not be mildly or greatly startled or surprised at some time by some animal or some incident.

Considering the highly nervous and emotional state of the mother at this time and the super-sensitive activity of her natural inherent protective reactions at such a time, we should not be surprised to find every mother testifying to the fact that she had been frightened or startled in some manner during those nine months. I have purposely asked many mothers about this, and they all admit that even slight noises and surprising conditions that would at other times pass almost unnoticed, arouse a sudden reaction in them due to this keen activity of the protective instinct, which, of course, is based upon the fundamental human emotion of self-preservation, and secondly, the preservation of the offspring.

As far as the shape and form of these discolorations are concerned, I have looked at a great many that were supposed to be in the shape and form of a mouse, rat, dog, or cat, and I want to frankly say that one's imagination has to be brought into great play in most cases, and

if one wants to believe that the blemish is the shape of a cat instead of a mouse, it is not difficult to become convinced of this. I have seen some that were supposed to be in the form of animals, but which my imagination could easily convert into trunks of trees, a hand, or a foot, or almost any other shape. True, there are some designs that very clearly indicate certain animals or very definite things such as a tree or a circle or a triangle. If one wishes to test the inventive faculties of the human mind in this regard, one need only take a bottle of ink and small brush, and splatter some large blots of ink on sheets of paper. By taking the sheets of paper and turning them around so as to view the blots from different angles, one will easily find that some of these blots resemble certain little creatures or other things with which we are familiar. Since the blots are sure to have many irregular forms, uneven sides and oddly shaped contours, it would be remarkable if these blemishes did not have some resemblance to some actual thing.

It is easy, therefore, for any mother to associate the imaginary form of the blemish to some incident that occurred during the nine months. It is upon this coincidence or correspondence of conditions that the belief has been fostered that the blemishes are all mentally created by the impression suddenly focussed in the mind of the mother. It is a fact known to many mothers that a mother may be frightfully startled by an animal and touch many parts of her body, and still have a child born unblemished. In fact, there are enough exceptions to the law to prove that all frights are not productive of blemishes. As to a mother's remembrance about what part of her body she touched during a fright, some memories are vague indeed and are helped only by the imagination. It is questionable indeed if a mother will remember one to five months after such an incident just what part of her body she did touch.

Prenatal influences have been proven to be possible and potential. They are serious matters, indeed, but they do not center themselves upon birth marks. Birth marks are removable, and I have seen persons who have had a very large birth mark removed from the face without any injury to the skin or any organs. The cause of birth marks is still a much mooted question, but we will undoubtedly find the solution in the chemical reactions of the mother and child rather than in the mental. It has also been noticed that heredity plays an important part, and sometimes certain birth marks have passed from one generation to another for several generations.

"Mystical Life of Jesus"

Here is a Brother who asks this interesting question: "How am I to know that the facts stated in the book, 'The Mystical Life of Jesus,' are true?"

In answer to this Brother and others who have asked a similar question, I wish to say that you cannot *know* any more about the truth of the statements in this book than you can *know* anything about the truth of the facts stated in the Christian Bible or in any other record. Unless the facts contained in the "Mystical Life of Jesus" or any similar book agree with or are consistent with the facts generally recorded in history or science, or agree with experience in your own life, you cannot *know* them to be true and you must accept them on faith. Your reasoning mind must explain to you what facts are the most logical and reasonable, or what facts are duplicated in other historical records or in the discoveries of science. This is the only way that you can know, for positive proof in the form of evidence that would be indisputable is not now obtainable except where facts are taken from writings carved in stone or on metal or preserved in some way.

Reading the Future

One of our Brothers in Northern California wants to know whether it is possible to read the future by holding in one's hand some article belonging to someone else and through the vibrations therefrom contact the other person's future.

Our organization and its teachings and practices have no relationship with fortune telling of any kind. Personally, I have found that so far as the future is concerned, the Cosmic likes to keep a great many things concealed for various good reasons. The longer I live, the happier I am that most of my present existence was not revealed to me years ago. I feel that I would have been discouraged in going on with the tremendous task that is now becoming more and more like an unbearable cross. I am sure that if I had known about some of the trials and tribulations which beset me each month and which I have to work out, not for my own good but for the protection of the Order and the thousands of members and their interests, I would have abandoned my desire to go into this organization and become even the least officer in it. I am sure that the Cosmic understands human nature, and I agree with such Cosmic principles as conceal many things of the future, and I never try to pry into my own future, let alone anyone else's.

As for any inanimate article that has only had a past history, containing vibrations or giving off vibrations that bespeak for the future, this is absurd and ridiculous. I have had ancient coins and other articles in my hands whose vibrations have clearly brought me in contact with pictures and conditions of long ago associated with such articles, but nothing coming from such articles has crossed the threshold of the present hour; and certainly, most of these impressions have not come even up to the immediate past.

Certainly under certain conditions and to the trained mystic, it is possible to use some device as a means of concentration and through this become attuned with the Cosmic and then receive from the Cosmic such information about the future of a person or a thing as it may feel free to give. Such information, however, is rare and only given when it will be absolutely helpful to someone in more than the ordinary sense. Certainly the popular systems and methods of so-called fortune telling, based upon the holding or "reading" of articles owned or possessed by other persons, is more than ninety per cent fraudulent or imaginary.

In Memory of Elbert Hubbard

We have been happy to learn that once again a tree has been planted at East Aurora, New York, in memory of the birth, the life, and the great work accomplished by "Fra." Hubbard, the former president and director of the Roycroft Institute.

Brother Hubbard was born at Bloomington, Illinois, June 19, 1856. He was a gifted writer even in his youth and a true mystic in his viewpoint of life. His simple expressions of his profound philosophy as expressed in many of his magazine articles and little pamphlets rapidly attracted attention throughout the world and this led him to write a series of pamphlets called "Little Journeys." His ability to describe what he saw and to put real local color into his descriptions soon brought recognition as a Master in this art. He was made more famous by some of his pamphlets which dealt with timely and unique subjects such as, "The Message to Garcia." He was considered by many as a brother to all mankind and in 1910 became interested in our plans for the re-establishment and re-organization of the Rosicrucian work in America. Thereafter he and his wife attended the special consultation meetings held by the associate organizers and he was finally elected a member of the first council of Rosicrucians for the present cycle.

During the first week of May, 1915, he and his wife left their home in East Aurora and came down to New York City for the purpose of

attending a council meeting of the Rosicrucians before sailing for Europe. They had made reservations on the Lusitania and when they reached New York City they were warned, as were all other passengers, of the danger of sailing on that vessel in war-time conditions. His many friends prevailed upon him to postpone the trip and for several days he was besieged by reporters and by those who sought to have him attend to last minute business matters, fully believing that it might be his last trip across the ocean. He was so busy for the few days while in the city that he was unable to attend the council meeting and his wife wrote a letter from the New York hotel to me, apologizing for their inability to be at the meeting, but wishing that our work would continue to evolve and assuring me of their very best wishes. I believe that this letter was the last that she ever wrote, for the next day they boarded the vessel and while out at sea the ship was attacked and in the rapid sinking practically all lives were lost. Many magnificent demonstrations of heroism were given to the world on this occasion but I think that the statement made by Brother Hubbard at the pier just before he boarded the ship illustrates not only the attitude shown by him and many others, such as Mr. Strauss, but reveals the real mystical view-point of life held by Brother Hubbard. When told that he was going into the face of death by taking such a trip he replied calmly, "Then I am ready for the magnificent experience."

This strange statement was recorded in all the newspapers and severely criticized by some. When Mrs. Hubbard, like Mrs. Strauss, was given an opportunity to escape in a boat while the men were forced to remain aboard, she and Mrs. Strauss refused to leave the sides of their husbands and preferred to die with them rather than be separated. And while many women did escape to safety in boats provided, there were these several instances where the wives were last seen standing at the rail of the sinking boat alongside of their husbands with arms around each other and a prayer upon their lips going down into the sea facing an inescapable situation and thus entered transition together.

At this annual memorial meeting held at East Aurora with the planting of a tree there were present a host of friends and admirers of Fra. Hubbard and his wife, and a wonderful address, telling of the life and work of Elbert Hubbard, was made by Charles W. Younger, Vice-president of the Roycroft Institute.

In a literary and philosophical sense Fra. Hubbard was a unique character and as years passed by the uniqueness of his view-point and manner of expression will become more and more evident. To the younger generation and those who have

never read much of his writings I recommend that some of his books, including his scrap book and other pamphlets, be secured at the public library and read for real mental and spiritual profit.

Wrong Cooking and Cancer

I have before me this morning a letter from a member who asks a question pertaining to a subject that has interested me for some time, and I think that in fairness to the symbol of truth, and regardless of the threats of some persons who have told me in the past that if I ventured to publicly express myself on this subject I would regret it, I should make a complete answer to the following question, and give the proper advice to our members.

The question is, "Is there anything in connection with the preparation of food from a chemical point of view that may be responsible for the development of cancer in the human body?"

Let me say in answer to this that many years ago my attention was called to the fact that the boiling and preparation of food in aluminum cooking utensils results in a chemical action that is not always wholesome and free from satisfactory results. If you take ordinary water such as you are using daily in the preparation of your food, and fill an aluminum pot half full of this water, and let it boil, you will notice that something is formed on the surface of the water near the edge of the pot. There is no reason for me to take time to go into a chemical analysis of this matter just now, and there is no reason for you to delve deeply into the chemistry of it, but I am sure you will agree with me that the boiled water does not look like anything that is wholesome enough to drink, and I am sure that you will hesitate in taking that boiled water and allowing it to cool, and pouring in into glasses for consumption.

When we place food in the boiling water we are placing other chemicals in the water that soon leave the vegetables, mix with the water, and come in contact with the aluminum, and we are thereby creating various chemical compositions in liquid form in the pot, which are mixed with the food, and which are eaten when we eat the food. All of us know that a perfectly harmless chemical element in carrots or potatoes may be changed to a harmful chemical element if brought in contact with some other element that does not agree with it, or does not mix well with it. Two perfectly harmless chemical elements that may be taken into the human body separately without any harm may become very dangerous in the human system when united.

Recently a number of doctors and investigators have reached the conclusion that there is such a thing as "aluminum poisoning." They say the aluminum itself is a poison when taken into the human body, and that two ounces of aluminum taken in a single dose is sufficient to cause death. This was stated by Dr. E. J. Wollschlaeger in a magazine called "The Pathometric Journal," published in Chicago. It appears that aluminum is used for more purposes than the manufacture of cooking pots as far as human contact with aluminum is concerned. It is said that aluminum compounds are mixed with some city drinking water, and that aluminum compounds are used in medicines, and that the human system takes in some aluminum through aluminum water purifiers, aluminum compounds in baking powders, or aluminum compounds in baked goods, and that aluminum is even used as the basis for some forms of false teeth. How many cities may be using a mixture of aluminum with sulphuric acid as a water purifier for the city water we may not know, but evidently many cities do use this method. Of course, the small amount used is absorbed by the system without seriousness, but the continual drinking of such water along with the use of aluminum in other ways, and in connection with our food, is very likely to introduce more aluminum in the human system than we should have. Even bootleggers, since 1918, have resorted to the use of aluminum compounds for the purpose of ageing their imitation whiskey.

The aluminum hydroxide precipitate that forms on the top of the water that is boiled in an aluminum pot for thirty minutes or more can readily be seen with the naked eye in the bottom of the glass after the boiling water has been poured into it to cool. If the glass of cool water is shaken or stirred some of the crystals of this chemical will be visible, or at least the water will become cloudy. When food is left to stand in aluminum pots for any length of time, especially liquid food or that having much moisture, there is a very grave danger of contamination of some kind. There are many references on file like that of the one relating to that in Kansas City, Kansas, on February 17, 1927, when over one hundred people were poisoned at a church supper by food which it is alleged was cooked in a new aluminum cooking utensil, and left standing in the vessel over night.

At the blind girls' home in St. Louis, Missouri, on April 8, 1927, a number of inmates were poisoned by food which had been left standing in an aluminum pot for twenty-four hours. I could go on and cite many other references that substantiate the theory at least that the cooking of some kinds of foods and the leaving of them in aluminum pots is dangerous because of the

chemical action that takes place. No doubt the leaving of food in an old iron pot, or in tin cans, or tin pots, would all prove dangerous.

My statements are not intended to be a condemnation of the use of aluminum pots for they have many excellent purposes and are superior to other pots in many ways, but care must be used in the use of them, and for boiling foods that must boil a long time it is better to use other pots. As to whether aluminum poisoning through the use of aluminum in the city waters, or otherwise, is responsible for the increase of cancer, or not, that is a subject which is now being investigated.

We have found that as far as the vibratory rate is concerned, using instruments which measure the diseases of the human body, and the causes of these diseases from the electronic reaction point of view, cancer, eczema, hay-fever, neuritis, fibroma, and a few other physical conditions have the same rate of vibration as aluminum salts or aluminum compounds. There is, therefore, a condition of affinity that is significant. Certain it is that more care should be given to the preparation of food and to the study of the chemistry of cooking. It may be interesting for our members to know that during my tours through Europe and other countries I had this subject in mind, and made many inquiries and investigations. I found that the average chef in the largest hotels of America and in the largest exacting kitchens agreed with the experienced chefs of Europe, and even with those on the transatlantic steamships, in saying that there was no pot that gave such excellent service in cooking as the copper pot. It is true that copper requires a little more cleaning and careful attention than aluminum or agate ware, but it is preferred by every chef as being more wholesome, and more desirable in many other ways.

I am afraid that the question of pot cleaning has entered too greatly into the selection of pots, and the advertisements claiming that aluminum ware is easily cleaned and always looks nice even with little cleaning has led many persons to use the aluminum pots when other pots should have been used. Even the glass-coated agate pots have their detrimental features. If it is merely a question of having pots that look neat even when not cleaned, or having pots that clean easily, then what I have said about the chemistry of cooking will avail little. But if you are as particular in your cooking as you are in other hygienic or health-prolonging ideas, you will be more careful what food you cook in aluminum, or other pots, and how you prepare your food generally.

Some Questions Answered

I have been a little surprised recently with a letter which the Supreme Secretary received from one of our members who has been reading the Forum magazine. He wrote to the Secretary and asked why we could not establish a department in the Forum magazine for the answering of questions. He said he would like to see definite answers to definite questions published in each issue. I was under the impression that the entire Forum magazine was composed of answers to questions. If I recall correctly, there has not been a single session of our Forum at which one or more questions sent in by members have not been answered, and I cannot recall a single issue of the Forum magazine that has not contained such questions and answers. Going back over the past issues I find page after page with the letters sent in by members with the questions in their own words, and our answers to them. I wonder whether this good member has read only one issue of the Forum and read it in such a manner as not to notice that nearly every one of our discussions is based upon some questions that have been sent in by members.

Incidentally, let me urge all of you to send in more questions. Address your letters to the Forum Editor, care of AMORC, Rosicrucian Park, San Jose, California. Make your questions as brief as possible, and please have them of a nature that will be of interest to more than one person, and make them as diversified as possible.

Now, let us take up some of the questions that have been sent in recently. To save space I am not going to give the entire letters that contained each of these questions, but merely will state them briefly.

Harmonics

The first one is a letter from a Brother in Virginia who wants to know whether any recent discovery has been made in the laws or rules pertaining to the harmony of music.

In answer to this question I would like to say that nothing fundamentally new or nothing of a surprising nature has been discovered in recent years regarding the harmonics of music or the harmonics of art in any form. The fundamental laws are well established, and upon these laws various hypothetical structures can be built and have been built. There are several theories of music, but there can only be one real theory of fundamental harmonics. In fact, all harmonics, whether of the arts, or the sciences, or of the Cosmic and the Universe within man, or outside of him, are fundamentally the same. It is easy

to harmonize all of the fundamental laws of nature. It is in this great art of harmonizing the laws that the Rosicrucians stand foremost.

Natural Harmonics

Medical research has done much to harmonize the laws of therapeutics, although specialization and intolerance with some persons outside of the various definite schools of medicine have prevented a complete harmonizing of all known facts. Physics has harmonized most of the laws relating to matter and its manifestation. The science of electricity has greatly harmonized the laws relating to the various forces and energies in the universe. Psychology has harmonized a great many of the observed principles of the mind's actions. So it is with each of the various sciences and arts known to man. But Rosicrucianism harmonizes all of them, and since Rosicrucianism has no theory of its own and no special school of any kind to establish it is neither prejudiced nor intolerant toward any fact or group of facts.

We can, therefore, call Rosicrucianism "Natural Harmonics;" in fact, it has been called this by many of the great Rosicrucian writers of the past, and it is the aim of Rosicrucianism to enable its students and members to live in harmony with the harmonics of the universe. You who are all seated here realize that in the background, while I am talking to you, there is the soft music of our Temple with its classical selections, and this background of perfect harmony helps us to harmonize our thinking and our emotions while we are analyzing and discussing these principles of nature. If I pause for a few minutes in my talking to you and listen to the music, its rhythm, its cords of perfect harmony of sound, and allow myself to be emotionally affected by the theme of the music, I soon find that I am psychologically vibrating or pulsating in harmony with that theme. As the spirit of the music rises, my spirit rises; as the music becomes more aggressive I feel more vitalized; as the music becomes soft and sentimental I feel my emotions rising above my analytical thinking, and my nature is softened and my mind is quieted and brought to peace.

In the same manner may we harmonize ourselves with colors. You have noticed that my sanctum has its walls and ceiling tinted in harmony with the furniture, and floor covering, and that I have added such tapestries or paintings and ornaments as will harmonize with the general color scheme. That color scheme tends to establish peace and quietness with nothing that is disturbing by being out of harmony. The result is that it is an opportunity for me to lose my objective consciousness in a state of tranquil and transcendent meditation. If my thinking be-

comes out of harmony with this place there is a clash of vibrations, and I am the one who suffers. In order that I may keep well physically and mentally, and continue to contact the psychic realm, I must be sure that my thinking and all of my actions are in harmony with fundamental natural laws, as well as with the harmony of my surroundings.

As far as these fundamental laws are concerned our lectures deal with them from grade to grade, and from lesson to lesson in a very gradual and complete manner.

The Law of Colors

Here is another letter that relates to almost the same subject as we have been considering. This Sister wants to know whether we can throw some more light on the subject of primary colors and their complementary colors. This question would lead to a very long discourse if we were to attempt to answer it in detail. I thank our good Brother sitting over in one corner here for having made his comments previously on this subject, and I think each of you has brought up some points of light regarding colors. I have just finished my first oil painting made since I returned from my vacation trip. I have been pleased with your many comments about it, and I know that each one of you has been surprised that so large a canvas could be painted of a street scene in Cairo and finished in less than a week by working only in the evenings on it. The reason that you are all so pleased with the brilliancy of the picture is that the law of color harmony and color balance has been used by me in composing the picture, and I have also used the laws of harmony of composition. Starting a picture in accordance with the fundamental laws that every Rosicrucian gradually comes to understand makes it easy to compose a picture and to finish it.

Every good painting that is pleasing and satisfying to the observer must have in it somewhere the three primary colors in their pureness of tone; namely, red, yellow, and blue. It is often very easy to get the blue in through the presence of the sky, but to get a pure yellow and a pure red into the picture is not always so easy, and especially to balance these colors so that they do not seem to be out of proportion. Then the complementary colors must also be present. If you have red, you must have green, for instance, and the shade of green must be a harmonic of the shade of red that is used. You may have several greens, but the fundamental one that is called for by the shade of red you have used must predominate in either some amount of the color, or in some prominent position in the picture. If our good Sister wants to know more about primary

colors and their complementary ones she should get some book at the library on colors or turn to the subject of color in some encyclopedia.

Science and Religion

The next question that comes before me for my comments is that regarding science and religion. This Brother wants to know whether the contest between science and religion has ended, or what has happened to it that very little is said about it any more.

I am very glad for the comment made by our good Brother over here who says that there never was any real contest between science and religion. On the other hand, his comments as to why there was no contest plainly show that there was a contest, but it was only in the minds of those who did not understand. Our good Sister over here who says that the contest was merely a verbal one and exhausted itself is nearer being correct. After all is said and done the only way to answer such a question as this is to compare the truths revealed by both science and religion. If we are going to take all of the statements of science as they appear year by year in various books or newspaper items, we are going to find ourselves in trouble at once. So many of the statements or announcements on the part of science are purely theoretical, and they are even announced with some degree of hesitancy for fear that some other experiment, or some new light upon the subject will make the theory obsolete.

The same may be said in regard to religious professions and proclamations. A great many of these are man-made dogmas, meant to serve a theological purpose without being a Divine fact, or at least a fact that has been substantiated by experience or real knowledge. When we take the Divine facts of religion and the established and proved facts of science we find that these do not clash, and there is no contest between them. But if we take the statement of the *theoretical hell* of religion, and the different statements brought forward by scientific knowledge, we find that science has amply proved that while there may be fire and heat within the center of the earth, there is no place to which evil-minded persons are sent, burned, and made to pay a penalty for their sins.

As one of our good Brothers here has said the whole argument about science and religion clashing was started on the part of some promoters of strict religious orthodoxy who were fearful that the revelations of science might take persons out of the churches. After the entire matter was debated and discussed, and carefully analyzed, it was found that even some of the leaders of scientific thought are devoted members

of various churches, and leaders on Sunday in religious thought, and that there was no real reason why the most experienced scientist could not be devoutly religious. In fact, I have referred in some of my writings, and especially in my last message to the last-assembled Convention here in July, to a number of scientists, including that great man Steinmetz, who have admitted that the marvelous revelations of science have brought them closer and closer to a realization of the existence of a Supreme Being, and the importance of religious study and meditation.

As the days go by we will hear less and less of this discussion of science versus religion, for the mere fact that there is no real foundation upon which such a debate can be carried on in truthfulness. The Rosicrucian teachings clearly show that every scientific law is equivalent to a Divine law, and that there is a revelation of God in every natural law of the universe.

Mastership Technique

Here we have a question in regard to the Rosicrucian technique of the Masters, and I am glad that all of us have entered into a discussion of this subject. I would like to sum it all up by saying that we are now printing and getting ready to publish that wonderful book by Brother Raymund Andrea of England called, "Technique of the Master." Brother Andrea is a highly evolved mystic, and has perhaps an unusually sublime understanding of Rosicrucian technique. His new book will undoubtedly please more of our members than anything that we have published, including my own books, and I am happy in the thought that this book has been added to our library. It is going to be Volume XIII of the Rosicrucian Library, and is significant that this number automatically fell to the title of his book. Of course, Brother Andrea and ourselves are not superstitious, and if there is anything about the number thirteen that has extraordinary powers in any direction, I am sure it is going to be to the benefit of a great many, and to the success of his book. We have not yet announced the sale of the book, and as soon as it is ready for sale, which will probably be before the middle of October, we will send notices to all of our members. I hope that the success of this book will tempt Brother Andrea to write some others, or we will be happy to have the leaders of Rosicrucian thought in various countries contribute to our growing library.

Rosicrucian Books

This fortunately leads to the next question that has been asked by one or two members in a rather critical and unfair attitude. I might say

that these questions have come from ex-members who had no real heart in our work, and soon found in its early stages that we were not offering a key to salvation that could be carried on a string around the neck as a talisman without being used on locked doors to chambers for study and work. These questions center around the one thought, "You have always claimed that the Rosicrucians did not publish books containing the Rosicrucian teachings, and yet you are now publishing for sale a number of books—why do you contradict yourself in this manner?"

We have said, and continue to say, that the Rosicrucian Order has never published any books, and never will publish any books, claiming to contain the regular system of Rosicrucian teachings. But this does not mean that the Rosicrucian Order has never published and never will publish books of a helpful nature. We have maintained that the real Rosicrucian system of instruction can not be obtained in printed book form. Not one of the books that we have published claims to be a presentation of the Rosicrucian system of instruction. The only book that we have published that contains any Rosicrucian principles is that known as "Rosicrucian Principles for the Home and Business." But the advertising literature for that book, and the preface in the book plainly state that the contents of the book do not represent the private, secret teachings of the Rosicrucians, and nobody can read the literature regarding that book, or the preface, and be misled as to what it contains.

The other books such as, "The Mystical Life of Jesus," "The History of the Order," and "A Thousand Years of Yesterdays," or, "Self Mastery and Fate With Cycles of Life," are not a part of the Rosicrucian system of instruction, and do not claim to be. The Rosicrucians in past ages published thousands of books. Some were privately printed, some had international circulation, and many of them are still to be found in rare libraries of the United States, but none of them contained the secret teachings of the Rosicrucians. Nevertheless, they are Rosicrucian books dealing with certain practical subjects, or certain phases of philosophy from a Rosicrucian point of view. Any person who makes the claim that we have contradicted our statements, and that we are publishing Rosicrucian books that are not within the limits of our own statements of exception are simply making statements without having examined the books, and are wilfully misrepresenting the facts.

Duality of Personality

The next important question is contained in the following: "Will you please have the Forum discuss some of the details regarding the duality

of personality as mentioned by public psychologists?"

This is typical of the questions that we often cast aside in the Forum because the discussion would be exceedingly long, and any adequate answer to such a question would take an entire issue of our magazine if we were to attempt to publish the answer. Furthermore, the answer to this question is found in our own graded studies.

I would like to add a few words, however, to what has already been said on this subject here in the Forum, and that is that there is no reason why we should limit the discussion of multiple personality by the adoption of the term, "duality of personality." That term was adopted by some researchers in psychical fields who discovered that a great many persons have more than one personality, and they assumed that there was a secondary personality and that each of us was affected by the consciousness of two personalities within one body. The real truth of the matter is that we are affected by the remnants, or parts of consciousness, remaining from a number of past personalities. The personality of our last incarnation is probably the strongest of these secondary personalities in each one of us, and more often manifests itself so that many times a day we are expressing the thoughts and emotions of two personalities. But back of this second one is a third, and beyond that a fourth, a fifth, and sixth, and perhaps many more. Each of them at times affects us by some phase of its retained memory and consciousness rising to the waterline of our present objective state, and causing us to have certain thoughts or desires, modes and moods.

Each of us is an accumulation of these past personalities, and each of these has merged one into the other as centuries have passed. Our present personalities are a result of the blending of all the preceding ones which ended in the last one, and that last one now is merging into the present one, and of course, the last one would be the strongest of the preceding ones.

It is this multiplicity of personalities that accounts for the complexity of our talents, tastes, and desires. How is it that one person can manifest an ability in art, writing, and music, and be interested in all three of these subjects, as well as proficient at times in them? I am not speaking of only myself, because I happen to have a peculiar combination of these three talents, and without ever having had any real instruction in any one of them I seem to fall into periods when I must use them. The desire to paint, or to write, or to play the organ or cello rises within me as it does within others who have similar talents, like an overpowering emotion to express something that is creative and ready to unfold

itself like a rose that has been held too long in its bud. Others have overpowering desires at times to travel, or to go and work in gardens, or to delve into some scientific subject, or to explore in isolated parts of the country, or even to go into the mountains mining, and seeking for gold, copper, or some other mineral. Then there are times when all of us have an overpowering desire to go off by some river or into the mountains and live in quiet and solitude away from the hustle and bustle of civilization, while at other times we have as strong a desire to go among great crowds, and go where there is excitement and the applause and noise of great congregations or audiences. There are some who seem to have an irresistible desire to go and spend some time among old castles and chateaus, while others want to go among ruined places of great antiquity. Some feel a strong pull toward the icy lands of the North, while others feel an equal pull toward the hot lands of the jungle. From hour to hour and day to day we are swayed by these inner emotions. Very often our language reveals peculiar accents or intonations which the trained mind recognizes as remnants of a foreign tongue. Very often children, before they are trained correctly to speak the language of their present country, speak many words that are difficult to understand. In this they reveal the habits of speech of the last personality usually.

So-called moods that are difficult for others to understand are equally difficult for ourselves to analyze and are the result of the rising emotions of a century beforehand.

The subject is too great for us to go into completely at the present time, but I suggest that a reading of my book on reincarnation may throw some additional light on the subject, though our lectures and lessons deal with it very completely.

Taking on the Condition of Others

Now I know that all of you are waiting to read my comments on this subject that has been discussed here, and I refer to the one brought up by our Brother from San Francisco in regard to the taking on of the conditions of others when giving them treatments. His contention, which all of us have analyzed, is that in treating some persons he believed that he was taking on the condition he was treating. This good Brother did not test his ideas far enough to learn whether his belief was well-founded or not, and what all of us have said this morning proves from your own experiences that he had an entirely wrong conception of a fundamental principle.

It is absolutely true when I am giving treatments to our members who are here in contact

with me, or in distant cities, that I can tell when I have made proper contact with them mentally or psychically, by the fact that I begin to feel or sense in a peculiar way the condition that they are suffering from. If I do not sense their condition I am quite sure that I have not made as perfect a contact as I would like to make, but this does not mean that I am either physically, or mentally, taking on their condition.

If I am treating a person who is suffering from neuralgia in the left side of the face, and it is a condition that is very painful and has caused him suffering for many weeks, I soon sense a tingling in the left side of my face which indicates I am in touch with a person who has some abnormal condition there, but that tingling in my face is not neuralgia, and neither is it painful or unpleasant. It is merely a warming sensation as though that part of my face were a little more vitalized, or the nerves in it a little more sensitive than at other times. In other words, I become conscious of the fact that I have a left side to my face and head. After I give the treatment, however, and try to ease the pain and suffering in the other person's head, I feel this sensation in my face leaving me, and I know by this that the condition in the other person is improving. If I am treating someone who is suffering from stomach trouble or indigestion, I feel a warmth, or some sort of vitalizing emotion in my stomach or digestive tracts. But this sensation is not painful, and in no way simulates the condition that the other person has. After I give the treatment, the condition gradually disappears.

I remember distinctly the first time that I noticed this reaction very keenly. I was asked by telegram to help a Brother who was to have his leg amputated at two o'clock on a certain afternoon in New York. I was living in San Francisco. After I attuned myself with the Brother at the proper time I felt a very depressed and congested feeling in my left leg that was not annoying, or painful, but just sufficient to make me feel that my left leg was a little heavier or a little different than the right one. I did not know what had happened to this Brother's leg that necessitated an amputation, and my only concern was to see that the operation was as painless as possible, and no after effects would result. As I kept in contact with the Brother I suddenly felt a relief in regard to the peculiar sensation in the left leg, and a change to the sensation of absolute numbness or lack of sensation so that it seemed as though I had no left leg at all. I realized at once the amputation had been completed, and I, therefore, started in to give my treatment a little differently so as to keep the blood pure and prevent any form of poisoning. I later learned that the Brother had been injured

in an automobile accident and his left leg was badly crushed and broken, also that it was out of shape and lifeless before the operation. That was why I felt the peculiar sensation of a heavy, lifeless, useless leg. The minute the treatment was over, however, I no longer felt any sensation. In all such cases the reaction in my own body ends the moment the treatment ends.

Any ideas, therefore, that treating any person suffering from any disease or any temporary condition will affect the health to such an extent that one will take on that condition and retain it after the treatment is over is absolutely absurd. Why, if this were true, I would be suffering from a thousand and one ills and would have nearly every part of my body aching from operations or injuries, and if there was any suffering or pain in my body while I was trying to give these suffering persons treatments I would be unable to concentrate and give proper treatment.

However, there must be some degree of sympathetic attunement between the healer and the person being treated. Unless this sympathetic attunement or contact can be established to some degree the healer is not going to have a great deal of success. We do not have any records of any of the great Masters in the past, including Jesus, suffering from any of the illnesses of those who were treated by them. The only danger in connection with such a matter as this is the fear that a healer may have. I would say that the Brother in San Francisco who has such an idea as expressed in the letter would do well indeed to leave treatment work alone until he has discovered his error of thinking, for certainly if the fear of taking on the other person's condition is in his mind it will inhibit his thinking and prevent him from giving the proper treatment, and the fear idea will probably create reaction of its own in his system.

Natural Healers

Pertaining to the foregoing I would like to say in answer to another question that has been asked about our healing work, that a great many persons are born that may be called natural healers. In the first place, they are born with a sympathetic nature so they are in sympathy or have a sympathetic emotion toward all who suffer or who are ill. You know that there are some persons who cannot be healers, those who are ill, and who inwardly are annoyed and disturbed by anyone who complains of aching, or feeling ill. Such persons cannot be good physicians, healers, or nurses. On the other hand, those who have a sympathetic feeling toward those who suffer, are also born with a peculiar emotional radiation of that sympathy, and their very presence in the

room with anyone who is ill is soothing and helpful to them. It is not strange then that these persons would also have a radiating magnetism flowing from their hands, as well as from their minds, and that when they touch or sit near a person and concentrate on him to send him good thoughts or healing vibrations they immediately arouse a reaction that is very helpful. Such healing may not always be in the nature of a cure that is permanent, but it does give relief from pain and does establish a hopeful attitude in the patient's mind. Now such natural healers who take up a definite system of healing so that they can help with their sympathetic and soothing nature and really do something constructive in restoring a sick body to normal condition will become eminently successful as physicians, regardless of whether they are medical physicians or metaphysicians. This is undoubtedly the reason why some medical men are far more successful than others, and why some osteopaths, chiropractors, or physicians are more successful than others in their same line.

The Rosicrucian system of healing is one that is so easily applied by a person of a sympathetic nature that such a healer is able to accomplish a great deal more than many others, and that is why the Rosicrucian work has often been misunderstood as a healing organization whereas healing is only one part of the great work that we are trying to accomplish.

Rosicrucian Misconceptions

It is strange how misconceptions and false ideas will cling fast to one's consciousness with greater tenacity than the truth holds fast. It has been said by some pessimistic philosopher that scandal travels faster than anything else and that human nature is so constructed that we remember the evil done by human beings longer than the good. It is certainly true that the mob on the street can be called together more quickly by any person claiming to have a destructive or unkind story to tell than by saying that he wishes to pay a compliment to someone. The Sunday magazine feature pages and the moving picture plays all tend toward satisfying this peculiar attitude of human nature and I hope that one of the things Rosicrucianism will do will be to make more persons anxious to hear the truth and anxious to hear constructive thoughts than destructive ones.

But reverting again to misconceptions, it certainly is strange to think about the many peculiar ideas that the average person has regarding the Rosicrucian organization. Taking the population of North America largely and generally, we find that there are three classes of persons—

those who are familiar with the Rosicrucian Order and know what it really is; secondly, those who have never heard of it at all and do not know whether the word Rosicrucian refers to the name of a new loaf of bread or a strange race of people; and thirdly, those who have heard *something* about Rosicrucians and have strange ideas about them. This third class is the class that many of our members meet when they are trying to do some propaganda work for us. When our members speak of Rosicrucianism, those who know nothing about it and have never heard the word before do not react at all, but those who have heard something will speak up quickly and tell you about what they think it is. It is often very sad and often very amusing to hear someone tell you all about the Rosicrucians and then frankly admit that they never met one, do not know where one lives, never read any Rosicrucian literature, and yet have an excellent idea of everything connected with it.

These persons will frankly and quickly tell you that the Rosicrucians are a peculiar cult. Now if there is any one word that all of us at headquarters detest it is the word cult. We have written thousands of letters to all newspapers and magazines of America telling them that if ever they want to speak about the Rosicrucian Order to leave out the word cult. Newspapers especially like to use it because it is a short word. It is shorter than organization, brotherhood, fraternity, or any similar word, and, therefore, they like to refer to any group of students of any philosophy as a cult. But the Rosicrucians do not compose a cult. The word cult is usually associated with a group of people who have some peculiar religious or fanatical sacred philosophy that is causing them to lead and live an unusual life in some way. So for pity's sake let us correct anyone who uses that word cult in connection with Rosicrucians.

The second thing that these misinformed persons will tell you is that they know the Rosicrucians are a peculiar religious group of people. Now the truth of the matter is that we may be students of sacred philosophy and of Divine laws, but we do not constitute a religious organization nor a religion new or old. We are not anxious to upset the churches, or to start a new religious movement, or to turn people away from whatever good they are finding in any church. We are anxious that our members should support all of the churches in the good work they are doing or can do. At our Convention here, and in any group of Rosicrucians, you will find devout Methodists, Baptists, Episcopalians, Roman Catholics, Jews, and others. You can be an excellent Rosicrucian without changing your religion one iota, so please make it plain to these people that

Rosicrucians do not form a religious organization. They will refer to the fact that there are some Rosicrucian books on the market that claim that Rosicrucianism is "Christian mysticism." Tell them that such books are not true Rosicrucian books and that we have nothing more to do with Christianity than we have to do with Buddhism or Mohammedanism or any other religion.

Then there are those persons who will claim that we believe that persons reincarnate as animals, such as dogs, or cats, or horses, or something else. These opinions should be corrected. We do not believe that man ever reincarnates in a lower form of body. We know that reincarnation is always progressing upward and that there would be no such thing as evolution if reincarnation moved backward. In the second place, it should be emphasized that a belief in reincarnation is not absolutely necessary in order to be a good master of Rosicrucian principles, or at least of most of the principles. We have many members in our organization who have not yet been able to grasp the real significance of reincarnation and yet they are doing excellent work with all the other principles of our teaching. I believe it is almost possible for a person to go to the highest grades of our work and still be doubtful about reincarnation. If reincarnation is true it will demonstrate itself whether we believe in it or not, but the demonstration will not take place in this life but in the next one and, therefore, whether it is true or not will have no bearing on how we master our lives in this one. The effect will show only in another life. Therefore, we can go on and master our lives and master the teachings of the organization and live constructively whether we believe in or understand reincarnation or not.

Those of our members who gradually come to understand reincarnation probably do make a little better progress than those who do not but the time is coming in a future life when those who have ignored the subject here will find that they will come face to face with it again and will have more trouble understanding it then than what they would have if they had attuned themselves with the subject here and now.

Another peculiar idea that some persons have is that the real Rosicrucian organization should not carry on any propaganda. That is based upon the idea that the Rosicrucians are such a secret organization that the "real" Rosicrucians never reveal themselves nor admit their existence. These critics who say that our present propaganda, especially the publishing and issuing of books and pamphlets, is entirely inconsistent do not know what they are talking about. The libraries of Europe are full of books and pamphlets that were issued by early Rosicrucians. Just think of the

famous Rosicrucian book called the "Fama" and the other one called "Confessio." Between 1610 and 1620 the Rosicrucians issued dozens of books in Europe and had them translated in various European languages and scattered them as broadcast as dictionaries and catalogues are scattered today. Every year research reveals the existence of more books in obscure libraries showing that there were more translations and many more printed and the propaganda literature of that period was addressed to the entire world. The early Rosicrucians were certainly ambitious and did not hesitate to take in a great deal of territory. If we were to issue a book today and say that it was intended for the entire world to read, everyone would think we were trying to cover too much territory, yet that is what was said in the pamphlets issued by the early Rosicrucians.

In the first place, Rosicrucianism will not be able to accomplish its great good if it remains an exclusive, secret society limited to just the few. We do not care to cater to the highbrow, cultured, socially selected class of people, nor do we want to make our organization so exclusive that it will be like a club for the blue bloods. Our great work can be accomplished only if the average man and woman throughout the world comes in contact with it and there is only one way by which this can be done and that is by nation-wide propaganda in each country. The Christian church attracts attention to itself not only by the wide dissemination of the Christian Bible and by putting Bibles into hotels and other public places, but by the issuance of all kinds of sacred books, by public meetings, services, etc. Some churches and organizations carry on a good form of propaganda through the constant publicity about miracle healing places such as Lourdes and others in Canada, and another here and there. Articles in the newspapers about the marvelous cures made at such places constantly attract attention to such churches and religions. Jesus went out and solicited and implored the people to adopt the Divine plan that He had to offer them. Buddha did the same thing and so have great Masters of the past. The only organizations that I know of that are trying to keep under cover and that depend upon private, secret, personal recommendation are those that the police are getting ready to raid or the Department of Justice is getting ready to put out of existence.

We have found that intelligent, analytically thinking persons believe that an organization that is openly announcing itself and publicly exposing itself to visitors and inquirers is a safer body to unite with than one that is kept in the shadows or colored lights and fanatical veilings. If you will stop and think a moment you will realize

that the most eminent, the most dignified, the highly recommended organizations of human beings in the world today are the ones that are found in the open and who carry on their activities in a public way and whose meeting places, pamphlets and literature, officers and directors, are easily found and easily brought into contact with humanity.

Another mistaken idea about our organization is that it is a healing institution. If that word healing could be used to include all of the ills of not only the flesh but mind and soul it would be all right, but the usual understanding of healing is that it pertains to the flesh alone. Real Rosicrucians realize that the diseases of the flesh are less important than the diseases of the processes of thinking and the experiences of the soul. If the mind and soul are properly directed the body will take good care of itself. There are one or two large organizations in America whose principal activity is that of healing the body and keeping it free from pain and disease. The Rosicrucians not only classify healing of the physical, fleshly ills as secondary or less, but unimportant in the scheme of great things we wish to accomplish for humanity.

Therefore, I hope that all of our members will keep these points in mind and when they meet some of these wise owls who know all about the Rosicrucians and who are spreading misconceptions, they will explain the foregoing points and set them straight.

Gambling

So very often we have persons write to us and want to know whether it is not very wrong for a mystic to use any of his mystical knowledge to help him in gambling such as picking the winner of a horse race, or playing games of pool, or the throwing of dice, etc. We have always answered that question and said that everyone who gambles should realize that what one person wins another is losing and that a long and constant practice of gambling is a system of trying to defraud someone else of what is rightfully theirs or trying to get something that is not rightfully ours. Now in regard to the point as to whether a mystic can use any of his mystical knowledge for winning the gambling, I think I can give you a personal experience that will be amusing and perhaps instructive.

During my recent vacation in Canada I visited a horse race for the first time in my life. I am in my 49th year and so you can see for 49 years I have had no experience in regard to horse racing or gambling on horses. However, I went to this race with my family and some members of our organization merely for the pastime and the excitement of seeing some magnificent horses in

their contest. While there I took advantage of the situation and made two bets on horses at \$2.00 each, which is the amount that one is allowed to bet in this particular place. I tried my best to pick two horses to win the race by choosing them at random, since I knew nothing of the records of any of them and I had nothing else to go by than a mere hunch, so to speak. It may interest our readers to know that both of the horses I selected did not even make a good showing and if I had been trying to make money in this manner I would have lost everything I had. I merely wanted to test the system to see whether in such circumstances the Cosmic or any part of my mystical development would lead me to pick the right horses. I want to tell you frankly that I was a miserable failure, but on the other hand, if the horses I had picked had won I would have been wildly scared and probably would have run away from that race track as fast as I could have gotten away from it. To have been successful in two pickings would have caused me to suspect that perhaps I was using some Cosmic contacts in an unethical way, but my results plainly proved to me that as a gambler I would have about as much success as the average person on the street. So much for this little experience.

The Great Masters

There is still much talk in mystical and occult circles about "the Great Masters." Upon inquiry, I find that most of the persons who speak of such Masters are referring to those who were at one time intimately connected with the life work of Madam Blavatsky. I am always somewhat displeased, however, when I find that persons speaking in this way are trying to assume that these Great Masters were the personal property of either Madam Blavatsky or the Theosophical Society. Anyone who has read any of the many publications issued in recent years containing the writings or interviews of these Masters with Madam Blavatsky and others will discover in the statements of these Masters that they were universal in their desire to help humanity and that their activities were not devoted exclusively to helping the officers of any one organization. By their own words they had lived through many incarnations and in each incarnation had been doing their utmost to help the evolution of man. Since the Theosophical Society and Madam Blavatsky's work began only in the 19th century, what organizations were these Great Masters working through in their previous incarnations? Are we to believe that they refused in their past lives to help anyone unless that person was to become a potential worker in some unborn organization? And what of their work at the present time? Are we to feel that a universal world

Master who has attained the highest degrees of development and who must, therefore, love all of humanity and love every man and woman on the face of the earth is going to devote his great life work to only a few because they happen to belong to some one organization!

Our understanding of the Great Masters is that while they are ready to help a Rosicrucian, as well as a Theosophist, they are also just as willing to help a heathen, a pagan, a black man, a white man, red man, or a yellow man, and they know nothing about such limiting conditions as church organizations, metaphysical societies, or what-not. Our further idea is that while they are ready and willing to help everyone they will help more quickly and more efficiently those who lift themselves up and reach to the Cosmic Consciousness where these Masters function, and all of the Divine laws and every word that God has revealed to us and that Jesus has spoken and that these Great Masters has uttered tell us that any human being can lift his consciousness up to a Divine plane and reach the place of high communion. We would like to think that some of the Great Masters of the past are, first of all, Rosicrucians, but God help us and keep us from ever thinking that they are exclusively Rosicrucians.

I think that one of the most highly developed of our modern Rosicrucian workers is Brother Andrea in England. I am proud of the fact that such a great man and great worker and thinker is a Rosicrucian and a Rosicrucian officer, but God forbid that I should ever value his eminence as exclusively Rosicrucian. I know that today he would just as willingly help a non-member of the Rosicrucian Order as any member and that the pagan sitting around his stone god in some distant land trying to lift himself up to a higher consciousness would be just as quickly and wholeheartedly helped by Brother Andrea as any Rosicrucian in our organization. I cannot say that we, as Rosicrucians, would like to think of the Great Masters as being exclusively Rosicrucian, for in so many ways that would make them smaller and less magnificent. They would not then be the Great Masters but mere Masters. I do know, however, that these Great Masters do look with kind consideration and constant approbation upon the work being done by our organization and I do know that they continually contact the most advanced of our members and give helpful assistance. That they are using many of our members as channels in the accomplishment of their work is also undeniable. But, how many other individuals or other humanitarian, uplifting, constructive organizations they may also use is unknown to us and we pay homage to these Great Masters because we believe that they are using individuals of all kinds in all associations

and groups of individuals as their channels and instruments.

Once a Rosicrucian—Always a Rosicrucian, Perhaps

Collectively, we have had much discussion recently outside of this Forum meeting regarding the old claim that "Once a Rosicrucian, always a Rosicrucian." It is true that once a person has been initiated in the Rosicrucian Brotherhood and has become advanced to a degree of adeptship the mere fact that earthly or personal circumstances prevent such a person from continued or even intimate contact with the organization in a material sense, or prevents him from being actively affiliated with one of the Rosicrucian branches, does not in any way end his Rosicrucian status so far as Cosmic and psychic conditions are concerned. It is very doubtful, indeed, whether one who is advanced to adeptship or who has started along the Rosicrucian path in sincerity can ever completely purge himself of the influence of the organization nor stop his inner progress and evolutionary development along the line suggested in the Rosicrucian teachings.

We are, therefore, bound to look upon every initiate of the Rosicrucian Brotherhood who has started on the Path and journeyed even a part of the way, as a potential Rosicrucian, regardless of his present activity as a member of any of its branches. The only way in which an adept of the Brotherhood can completely separate himself from all the helpful, directive, creative and constructive influences that have been Cosmically started in his being is by wilfully violating the laws he has learned, wilfully turning his back upon all of the ideals, principles, and wilfully choosing to step backward across the threshold into the world of darkness again. When we say that this must be done wilfully we mean knowingly and with deliberate intent and a full consciousness of the action being taken and the consequence.

We have said over and over again that simply becoming a member of our organization, for instance, and paying dues does not constitute the necessary requirement for becoming a good Rosicrucian, or a Rosicrucian in any real sense. Nor is the regular attendance at lectures and the prompt payment of dues to be considered individually or in an associated sense as the prerequisites for Rosicrucian membership. It is a desire to know, to understand, to study, to progress, to develop and to carry on the ideal of the organization that makes any individual a real Rosicrucian. Certainly these things are separated from the mere payment of dues, or attendance at any lodge, or the reading of any lecture.

I know some proof-readers in newspapers and magazine printing plants who read everything that goes into print for each issue and yet at the end of the day they know no more what they have read than those who have not done the reading. It is not uncommon for a proof-reader on a newspaper or magazine to want to sit down in the evening and read through the issue that has passed through his hands. He wants to read with an attempt to visualize, memorize, or completely comprehend the facts that are being related. When he is reading as a proof-reader he must purposely keep from his consciousness any comprehension of the theme or the thread of the story, or the incidental pictures that are created by the words before him, for he must concentrate his attention exclusively upon the rules of English, the editorial rules of his paper, and certain typographical elements of composition.

Men and women might belong to our organization and read or listen to a lecture in the same manner that the proof-reader reads or listens to his "copy." Every word, every sentence, every paragraph may pass into one ear and out of the other without leaving any impression, and even those paragraphs which might make some impression do not arouse the student to any desire to practice and apply what he has heard or learned. Such a person is not a student, is not a worker, and is therefore not a real member of the organization. The payment of dues by such persons does not compensate for the lack of study and application of the work, nor does it help the organization in any sense except in a purely monetary sense and such help is of the least value when it is not associated with real membership.

The Rosicrucian organization has not only certain ideals before it as an organization, but it has certain ideals which it hopes to develop in the human race and, therefore, has a certain work which it must accomplish with humanity. If the Rosicrucian organization were endowed with millions of dollars the money would be of no value in accomplishing the great work it has to do if this money were to be used unassociated with active workers or real students and practitioners of the teachings. Such endowment money could only be useful if it were to secure new members and assist then in carrying out the work of the organization. With millions of dollars in its funds it could not through the influence and power of money alone either purchase nor enforce the changes in civilization and in human relations that the organization hopes to accomplish through mental power on the part of its active workers.

In order to carry out its work, therefore, it requires individuals who are devoted students and who are avowed and loyal supporters of its principles. Thousands of such persons can be found

in every part of the world today who are temporarily unaffiliated with the organization for various reasons. We hear of them in the strangest ways and on the most unexpected occasions. Perhaps the most frequent way in which we hear of these unaffiliated members is through their high recommendation to others to join our organization. There is hardly a month that passes that some new members are not brought into our organization on the personal recommendation and enthusiastic indorsement of some unaffiliated member. On the other hand, we constantly come in contact with some good work that is being done in a constructive manner for the benefit of humanity and find that this work is being done by a Rosicrucian who is at the present time unaffiliated with us or any other branch of the organization, and who has not really been active as a member for several years. Getting in touch with these free members in an effort to thank them and show our appreciation for what they are doing, we find that various circumstances prevent them from continuing as an active member and they are always frank in their admission that they know they are missing a great deal by the lack of such contact and lack of activity and that their progress is not as rapid as it would be if they were active members, but nevertheless what they have learned of the teachings has served them well and the ideals of the organization are so in keeping with their own altruistic and humanitarian desires that they cannot help but put Rosicrucian principles into practice even when this necessitates extreme measures. We have found some who were spending many times more than their yearly dues in an effort to help others in a manner taught to them in their Rosicrucian teachings and yet they were not paying dues or active as members in any one of our branches because of worldly circumstances that made it impossible, inconvenient, or incompatible for the time being.

On the other hand, there are many eminent men and women in this country who have privately and secretly taken up the study of Rosicrucianism and then terminated their active form of membership in order that they might cloak themselves with greater secrecy and hide their Rosicrucian identity and carry on the Rosicrucian work with relentless fervor. Certain it is, that once an initiate who has given his whole heart and soul to the preparation of himself for the influx of Rosicrucian light, and who in all sincerity has obligated himself to carry forward the Rosicrucian ideals and purposes, never ceases to be potentially a Rosicrucian regardless of his worldly standing in the organization, and we are always proud to recognize such unaffiliated members and extend to them all the courtesies and all

the greetings of fellowship that can be given to any Rosicrucian.

While it is true that the payment of dues by active members is necessary in order to carry on material and physical activities of the organization, and while it is true that a member by paying such dues does not have the privilege of sharing in all material benefits of the organization out of fairness to those who are supporting the work, on the other hand, in every psychic, spiritual, and typically Rosicrucian sense those who are not paying dues are just as beloved and wholeheartedly ensconced under the emblem of the Rosicrucian Order as any others.

Naturally, it is the desire of every member of the organization and of every initiate of the organization to make the personal, individual progress that will help him to advance most rapidly to the point where he can use a greater amount of power on each and every occasion in accomplishing the desires of his life not alone for himself and those around him but for humanity generally. Such persons stress every opportunity and strive in every possible way to re-establish themselves in active membership so that their studies and development may go on without further interruption. But in the meantime they realize there is a tie that binds and a golden thread that unites them with Rosicrucians throughout the world and nothing but a wilful violation of our own sacred obligations and a determination to choose the world of darkness in preference to the world of light can ever break this golden tie or separate them from the great Brotherhood of Rosicrucians.

The Colored Race

Now let us look at a question that we have discussed a number of times and which you have all commented upon quite freely very recently. It all centers around the question we received several weeks ago and which was passed among all of us for consideration and which reads as follows, "What position or stand does the Rosicrucian Order take in regard to the colored race? Are the members of this race equally Brothers and Sisters with us of the white race or not?"

Now in commenting on this question, after all that has been said by each of you, I cannot help but take the universal point of view and try to realize what is meant by the term colored race. Are we, as white people, not also colored? Are not the American Indians called the red race, and the Chinese the yellow race? Are we not white, black, yellow, red and brown colors? Is there any reason to look upon the black man as the only colored race? I just ask these questions to make you think. For all we know there may be a green race somewhere in the world. Remember that

there are many parts of the world with inhabitants that have not yet been discovered, tribes that have not yet been revealed to our present day comprehension. And if there is any truth in the statements regarding the other planets such as Mars being inhabited, may we not find a violet race, or a blue race, or some other colored race in those worlds? We realize at once that color is merely a distinguishing mark for some outer manifestation of the flesh. We know that this color distinction is not only hereditary but, on the other hand, it is subject to blending and modification just as are the colors on the palette of a painter. After all, the painter looks upon the materials on his palette as paints. It is all the same paint and all can be blended and taken from distinctive tubes and gradually modified and put upon the canvas in such related patches that the distinctive colors do not stand out and portray anything definite but the mass formation becomes a harmonious picture in which the colors are more or less secondary and certainly not of primary importance.

I remember many years ago arguing with a person who believed that color was an all important principle in the consideration of nature's beauty. After many days of unsuccessful argument with this person I happened to spend an evening in the moonlight in a large boat on a river. As I sat on the deck and watched the changing scenery as the boat passed along it dawned on me that everything I looked at and all of the formations and beauty of nature's expression were depicted to me in shades of one color. Several days later I painted a picture using only the tones of one color, a grayish-blue. I showed this to my friend and after he had admired it and expressed the fact that he could feel himself being carried along on the surface of the water past the trees, shrubbery, and shadowy buildings of the shore in a cool and really intoxicating manner, I called his attention to the fact that even though the picture depicted all of the beauty and grandness of nature there was but one color on the canvas. After all, do we not look with admiration at beautiful half-tone pictures in the magazines that are printed all in black, or occasionally in a deep blue? Is all of the beauty of nature lost because many other colors are absent?

We cannot look upon anyone of the colored races as so distinctive and so separated from the mass of humanity as to be either superior or inferior to others. In an intellectual sense many of the negroes may be less intelligent, but that is not due to their color but to their lack of opportunity and their environment. Certainly we can find members of the white race, red race, and yellow races in various parts of the world who are just as lacking in intelligence as any of the

negroes of this country or any other. On the other hand, there are so many notable exceptions in this regard and so many members of the negro race who have attained eminence in intellectual fields that everyone must pause before even thinking inwardly or silently that the negro race is in any Cosmic sense distinguished to be inferior to the races of other colors.

Inwardly, the colored man is a human soul of definite origin with the same potential possibilities and the same high tendencies unawakened as we find in the soul of any other being. My sympathies, personally, extend to the so-called negro race because of the things they have had to suffer, just as the Jews in the early days after the Christian period had to suffer the loss of their land, their country and estates and their high standing because of prejudice, intolerance, and misunderstanding. If past persecution for many centuries has left a trait of bitterness of cynicism, suspicion, and craftiness, in the hearts of some of the Jews certainly we of other religions and classes of men are responsible for it and we cannot blame them for having acquired that which was their only means of protection against its continuance. If the negro race is suffering from a lack of development the men of the so-called white race are to blame. In every Cosmic sense they were created and born equal with men of any other race, and if inequality has developed among them or among their race and other races, it is not of their own making nor their own desire. Among these negro people are many who suffer keenly from the unfair discrimination that is often made against them. I want to tell all of you a story that will probably bring closer to your hearts the Rosicrucian attitude more than anything else.

In the city of Philadelphia a very large theater orchestra of a very high grade had among its first violinists a man of thirty-five who was highly intelligent, highly cultured, and highly respected. The theater did not admit colored people to its performances and every member of the staff saw to it that negroes never came in contact with any part of their theatrical activities. This particular violinist was not only highly skilled in his art but a great student of humanity. He was much respected by all of the men in the orchestra and as various orchestra leaders came and went throughout the years this violinist was promoted to a higher and higher position in the orchestra until he finally was made the leader. Under his leadership the orchestra for many months did the very best it had ever done. Then the men began to talk among themselves and wonder why John, their leader, held himself so aloof and so separated from them. He was a good fellow in every sense, kind, and considerate, but he did not mingle with them between acts nor visit at their

homes nor invite them to his home. There was lacking that comradeship and that degree of equality that professional men love to see among the people of their class when they are not before an audience. They were willing and anxious to pay respect to him as their leader on public occasions and in their estimation of him from the point of view of ability, but they were beginning to suspect that he had some secret complex or superiority which made him feel that he was better than his men and could not drop the professional dignity and be one of them. For weeks this disturbed them and it affected their playing and gradually threatened to disrupt the entire orchestra. Finally they went to him one day and told him of their view-point of his actions. It was between the second and third act of a play that called for a great deal of high class music. He broke down and wept and told them in some such words as this:

"My God, men, you do not know how I am suffering and how I have suffered for the years I have been with you. Now that you have brought the matter to a crucial point let me end it all and go out of your life forever at the close of this performance, for I must admit that half of my blood is colored. I am tainted with the blood of the black race. My skin does not show it for I am as white as everyone of you. I have been educated in schools among colored persons and among white persons, but all my professional life I have tried to keep away from embarrassing those of the white race who are in my profession. I have come to love each one of you as no man could love others and it is out of my love and high respect and regard for each one of you that I have wanted to keep from embarrassing you and placing you in the predicament of having your friends some day criticize you and cast you aside for associating with one of the black race. How my heart has cried out to be with you on the festive occasions, to visit your homes and to have you come to my home where my wife, who is quite dark, would have gladly entertained you with meals and with a reception and with all of the joy that any man could give in a place to his invited guests. But I dared not invite you, I dared not go with you, I dared not be seen on the streets with you for fear that some day my national distinction would be discovered and while it would only result in my being removed from this orchestra and I could find many other positions among colored orchestras, still it would mean to each of you a disgrace or perhaps a humiliation that you would wish had never occurred. Now that you know my secret let me go out of your life and away from here before it is too late. I will go out there with you now and we will finish our performance and then one of you shall take charge to finish the term of my contract. I will

go on my way realizing once more the awful penalty and the high price that must be paid because of prejudice on the part of some. I hope that each of you will appreciate what I have had to suffer while none of you even suspected the cross I had to carry."

They went out to play the remainder of the performance and it is said that they never played so well and with such hearty and perfect cooperation with a leader as on this occasion. Even he whose eyes were filled with tears throughout the playing realized that something of a divine emotion had entered into the music and brought out the soul of the harmony as it had never been brought before. After the performance was over the leader tried to quickly and unobservedly steal away from the men but they surrounded him at the exit of the theater and insisted that he go with them. They took him to one of the largest hotels and asked for a private dining room and there the men gave him the finest banquet he had ever had in his life. They assured him that his words to them had awakened in them something they had never realized before and that the unity of mankind, the universal divinity of all human beings, and the suffering of a valiant heart had been impressed upon them in such a manner that every theme and every passage of the music they had played seemed to be the cry of a hungry soul for companionship. They said that they were willing to face all the future criticism and embarrassment that might ever come to them for the sake of having the companionship and high esteem of one so greatly advanced in music, but even more greatly advanced in the understanding of the human soul.

I knew this man, who was the leader, for many years. His whole family were borne musicians, as were many of his ancestors, and the only way in which I ever thought of his color was in connection with the idea that possibly God selected him and the members of his family as special channels and put more music into their souls than into the souls of many white persons for the purpose of proving to many of us that God's great harmonies and great laws and great beauties of expression can come through the soul of any channel that he has created and that in His consciousness there is neither distinction of race, creed, or color. If it can be this way with God, it must be this way with every Rosicrucian, and some day it will be this way with every human being on the face of the earth.

The Art of Giving

I sometimes wonder whether we should not add one more to the many fine arts including painting, sculpturing, singing, playing and other

methods of expressing human emotions, and call it the art of giving. There are so many persons who like to give and want to give, especially in times of depression, and they do not know how or they feel that they may do it wrongly and thus in hesitating they fail to respond to the urge from within and a gift is never made. On the other hand, there are those who give and give wrongly. They give of the wrong things to the wrong persons, or they give inappropriately, and there are those who give from a purely selfish motive and the gift does not do as much good as it should and the great blessing that could come from giving is literally lost. There are still others who give and expect some return and often their expectation is so high that to make sure of it they throw a hint about it to the recipient and that hint sometimes is as strong as a kick from a mule. In such a case not only do they lose the Cosmic blessing that should accompany the gift but they embarrass the recipient of the gift and make things unpleasant. The first law of giving is not to seek among our possessions for that which we can possibly spare without any inconvenience, but to think of the needs of others and to find wherein and whereby we can give something to those who do not have what they actually need. A ten-cent piece given at the right time to the right person and for the right motive can be indeed a Cosmic blessing to someone, whereas the same amount of money carelessly, indifferently, or inappropriately given, is nothing but the proverbial, "drop in the bucket," neither helping the one who receives it nor helping the one who gives it. It may be true that a ten-cent piece to some persons may be a sacrifice on the part of the giver and for which the giver should be blessed. It may represent half of his own fortune and for that reason should not be lightly considered. On the other hand, if that same important ten-cent piece is given to someone where it will do little good or prove of little value the money is simply wasted, regardless of the sacrifice made in giving it. If that ten-cent piece could be given to someone who needed it to take a long trolley ride, or bus ride to see a sick person, or to secure a position, or if it could be given to someone to pay for some little nourishment needed for someone who was truly at the edge of starvation, it might be the greatest gift of the day.

Certainly, those who expect a reward when they give are fooling themselves and no one else. A gift carries no reward connected with it that automatically returns home like a homing pigeon. If you are sending out nickels, dimes, dollars, or anything else with wings attached to them expecting them to fly back home and perch in your roost, then you are going to be deceived. If you give away five cents with the expectation of receiving more in return you may get back your

five cents but no Cosmic blessing and no interest connected with it and you gain nothing by getting back precisely what you gave away. A gift that is carefully measured out lacks that thrilling power of appreciation which is always manifest when a gift is spontaneously given as a result of some inner urge.

Of course, there is an art of receiving also and I cannot take the time to dwell on this. I would like to say that those who receive must remember that now there is an obligation placed upon them. The police of the land and our courts of law do not demand that a gift be returned nor something given as compensation, but the Cosmic does demand that such a blessing must be passed on. Passing on such a blessing does not mean returning the original gift to the giver nor some money equal to its value. It means passing on the spirit that moved in the body of the giver and which accompanied the gift. If you are hungry and without money and someone donates to your personal funds a few dollars so as to tide you over an emergency of some kind you must bear in mind that it is necessary for you to some day return this blessing by giving a similar gift or something of value to someone else when the opportunity comes before you. In other words, the receiver of the gift is under obligation to help someone else in time and in circumstances and conditions when he can do so. A failure to pass along the obligation in this manner means the Cosmic will close itself as a channel to anyone who takes such an attitude. The Cosmic expects you to show your appreciation not by voluble thanks to the giver of the gift but by thanks to God and then continuing to pass along to others the very good blessing you have received.

Personal Economy

Here is an interesting letter from one of our members in the State of Washington who wants to know if we won't take up the question of personal economy and home budgets and similar matters. This member says so many persons say that it is wrong to "save for a rainy day," on the basis that if you are sure to save for a rainy day there will surely come a rainy day.

I think that sort of argument is born of the modern spirit of live today and forget about tomorrow. It is probably a first cousin to the other inane adage of "a short life and a merry one." There is a wide difference between extreme frugality and strict economy and complete indifference in regard to personal expenditures or home expenditures. The middle course is one that is sane and rational. Every banker and every financier will tell you that the problem that sooner or later confronts every individual is that of meeting some emergency calling for some additional sum of money and they will also tell you that the

average person who comes to them for financial help is one who has not learned to save. But again I say there is a vast difference between saving in an extreme sense and being a typical spend-thrift.

It is certain that the average individual should make it a practice to save some small percentage out of his income. That percentage is a flexible thing and nobody but one who has carefully studied your individual needs and your individual possibilities can tell you precisely what that percentage should be and I doubt if anyone can tell you as well as you can tell yourself. Something should be saved out of each dollar that is earned, even if it is only one penny. That saving should be put aside, not necessarily for a rainy day but for a bright and sunshiny day as well. If for no other day it should be put aside for the days that are neither rainy nor sunshiny, but the average day of the latter part of life when you will be unable to earn and yet are not precisely in want. The greatest value of having some savings set aside lies in your ability to meet an unexpected emergency even if that emergency should be the sudden desire to purchase a luxury.

The best system to pursue is to make a personal budget of your expenditures and find out what is the average per day or per week that is needed by you for your necessities plus a few of the luxuries of life. Allot yourself a certain amount for each one of these necessary items and the few luxuries, leaving a small balance to be put aside as a saving. In fact, the saving item should be part of your budget. Then live up to your budget as though you were being forced to do so because of economical conditions. What you thus put aside need not be held for a rainy day or a sunshiny day but for some day and on the law of averages that some day is sure to come to each one of us sooner than we expect.

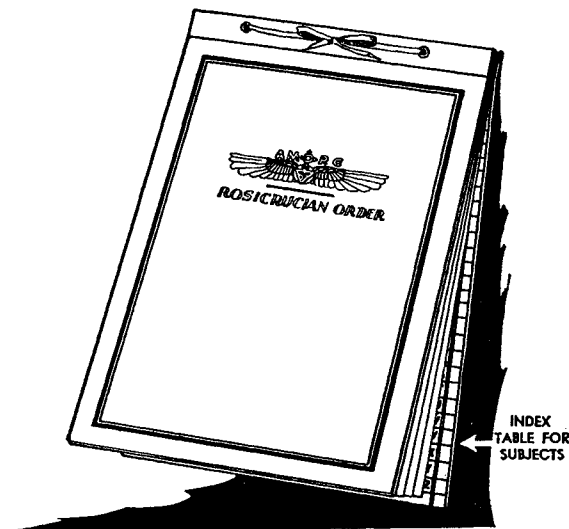
An Interesting Book

Many members have recently been asking if we can recommend to them another fiction book along mystical lines that would be found in the library. Our members like to read these books, you know, and often they loan them to others as part of the propaganda to interest other persons in mystical subjects.

Now, here is a book containing many beautiful thoughts in real poetical nature, and yet, revealing great mystical truths. The book is called, "Om, or a story of Abhor Valley," by Talbot Mundy. I am sure that our members will find this book in the average library, and most librarians will be glad to get the book from some other library, if they do not have it in circulation. I think it is a good plan to recommend this book in your correspondence.

System and Order

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with the
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and orderly
arrangement
of the lectures
is possible with
this handsome
serviceable binder.



We have again met the demand of the membership. Members have asked for a binder that will accommodate a large number of lectures, be durable, and yet low in price. This binder incorporates ALL THESE FEATURES. It is made of heavy board covered with high-grade cloth (not paper.) The leather string fastener will extend to accommodate forty lectures, about one year's studies. It is attractive in appearance having the name and symbol of the Order stamped in gold upon the front. The cover is hinged for convenience.

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The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER.

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VOL. III

DECEMBER, 1932

No. 3

The God Whose Name is Man

... ..

Man's night is now behind him and the day
Leaps up in glory burgeoning the hills.
What lies behind us is the nursery
With babies' baubles scattered on the floor—
Toy soldiers, arks and pictured fairy books—
The Man smiles kindly at them as he goes
Forth to his labour! There is much to do:
The winding trails of ancient Ignorance
Must be made straight—a highway for the King;
The hills that threatened us must be brought low;
For there are songs of gladness in the wind,
There is a chord of music from the trees—
A noise of distant thunder that proclaims
The coming of the God whose name is Man!

By the late Dr. Robert Norwood

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FOR MEMBERS ONLY

Greetings!



Again I want to speak informally to all of the readers of the Rosicrucian Forum and call their attention to the purpose of this little publication. It appears that in recent months there have been many new readers added to our Forum family who have become subscribers to the magazine and do not thoroughly understand the purpose of this publication while enjoying, nevertheless, all that it contains.

In years that have passed we have held here daily or weekly meetings of the employees of the various departments or of the officers and have discussed questions and answers and problems that are sent to us by our members and have arrived at certain conclusions and sent answers by mail direct to the persons who were interested. Then it dawned upon us that we might broaden the work of these Forum meetings and have one or two secretaries take down the ideas discussed or questions answered and publish these in a magazine so that what we did and what we said might benefit more than just those few who received answers by mail. Finally the idea of such a Forum grew until now we have a period nearly every day when I answer questions or discuss matters solely with the purpose in mind of having my words appear in the Forum Magazine. This enables us to take our entire Forum family of readers into our little Forum discussions. You who read these pages should visualize yourself sitting here in our temple listening to what I have to say in an informal manner. No attempt is made by myself or by the secretaries or editor of the Forum to put this matter into literary style or any other form than that which is the most readable and easily classified or indexed.

In speaking of any points for this Forum I do so with the utmost freedom, having no thought or concern about literary form or association of ideas. The articles, therefore, as they appear in this Forum may be greatly disconnected and on many diversified subjects. A great many of the subjects may have no direct relationship with the Rosicrucian teachings but all of them have some bearing upon our personal problems in life and upon things the average member has to contend with in average affairs. This magazine affords me an opportunity to speak to our members in a personal, confidential way as though I were in your own sanctum sitting opposite you and discussing some points I think will interest you. I do not want ever to appear to be critical or unkind to any person or subject but on the other hand I feel

that in this Forum, which goes only to our members, I have an opportunity to speak of things that I would not want to speak about in the Digest or lectures. The lectures are not the place for the informal discussions of subjects that are unrelated for the graded lectures are systematized and furthermore, they are not intended to contain my personal, private opinions or the personal, private opinions of anyone. In the Forum discussions, I do express my personal and private opinions based upon personal experience and experiences of our members in all trials and tribulations and whenever I say in these pages of the Forum that I am stating the Rosicrucian point of view, it is the Rosicrucian point of view and not necessarily mine, although of course, as I have advanced in this great work I have found that the Rosicrucian view-point is one that I can easily adopt because of its saneness and goodness.

I hope that our readers of the Forum will continue to send in questions and points or problems that they would like to have us discuss in our Forum meetings. Always address your letters to the Forum Editor and make them as brief as possible. I like to think that our Forum readers and, in fact, all of our members, are interested in many of the little personal things that are going on at headquarters and in our own lives. I was very much pleased to receive a great number of letters expressing kind comments about my little talk in the last Forum Magazine relating to my vacation trip to Canada. Some of us thought that perhaps our readers would feel that this was not of general interest and should be left out of the pages but the many letters that came back to us in that regard have convinced us otherwise. We feel that the closer each member can get to headquarters and to each one of us here in the executive offices, the more we will develop a sense of real brotherhood and of one great family working in unison and harmony. For this reason we are going to express in our Forum discussions the problems that confront us as individuals and those that confront us as an organization. I am sure that few of our members feel that the operation of this great organization is just one continual song of joy without any real strife, problems, contests, or disappointments. Do not forget that the more we try to spread the Light the more we have to combat with the forces of darkness and evil. Just as many of us lie awake nights trying to figure out what we can do to help members and spread the great work, so there are a few scattered through-

out the United States who are lying awake at nights trying to figure out how they can injure and harm this organization and prevent the work we are doing.

We have spent, for instance, a great deal of time and a very large sum of money in donating books to libraries and advertising over the radio and otherwise, so that our books are available to all at public libraries. This evidently antagonized the forces of darkness and they started a campaign to combat this good work we are doing. Through organized systems of retaliation they had their field representatives go to public libraries and steal our books, mutilate them, borrow them and forget to return them, or write in pencil on the various pages of the books all sorts of condemnations, criticisms and derogatory comments. Many libraries wrote to us that the books were disappearing in a strange manner or being mutilated or hidden and some even sent books back to us with all of the various comments and critical matter written in them and asked us to replace these books with new ones. Another campaign was started to have our magazine, "The Rosicrucian Digest" taken off the public shelves of the public libraries on the basis that it was of no interest to the general public. Library after library began writing to us that it was being asked to eliminate our magazine. We finally traced this matter to a few persons who were trying to have another similar magazine put on the shelves in place of ours. All these things are problems that we have to contend with just as many of you have to contend with problems in your business and in your social and financial affairs.

These problems cost us not only much time and a great deal of unnecessary work but a great deal of money. We cannot adopt the foolish "psychology" method of merely asserting that we are not having any trouble and that trouble won't trouble us, etc. While we would be making such inane affirmations the forces would be carrying out their work. We must face these problems, admit they exist, and overcome them. If we start in to handle each problem fearlessly and without regard to the labor or cost involved we will have the Cosmic help on our side. If we sit down in the midst of our trouble and complacently say, "We have no trouble and the things we imagine are trouble will be cared for by the Cosmic," we will find the Cosmic doing nothing and we will get nowhere. God helps those who have started in to help themselves and we have found this true in all of our problems. Our members have shown the highest degree of co-operation, loyalty, and interest, and we do not believe there is another organization in the whole world that receives the whole-hearted support and enthusiastic co-operation that we receive. But our members look to us to keep them advised and to tell them what to

do and when to do it and there is no better means for speaking of these things than through the discussions in our Forum.

Other Rosicrucian Organizations

A few years ago there were at least six publishing houses, firms, societies, or groups of individuals advertising themselves in North America as Rosicrucian organizations. Each and everyone of them claimed to be the only true, genuine, authentic, Rosicrucian representation in the western world. Fully one-third of our mail ten years ago was filled with letters asking us to prove that we were legitimate, regular, honest, or otherwise qualified to call ourselves Rosicrucian. We had to spend much time in defending ourselves and in trying to tell others that we could not make comparisons because it would take too much time and was unsatisfactory. We called attention to one important point. The AMORC made all of its claims definitely, positively, without evasion, without veiling or coloring any of its phrases, and always signed its statement with the full name of the organization and with the names of the officers. What we had to say we said in black and white over our signatures. We called attention to the fact that many of these other organizations made their statements through colored glasses or on colored paper with many evasions and often without the signature of any responsible person who would guarantee the truthfulness of the statements made.

Gradually the newspaper editors, writers, publishers, and other persons of importance noticed the difference between our statements and claims and those of other organizations. We were the first, for instance, to put out a complete and perfectly bound book that contained the whole history of the Rosicrucian organization. And we not only sold it to our members but put thousands of copies in public libraries and sent copies to every newspaper and publisher in the country. Other organizations had given only brief outlines of a mythical history and were very careful to avoid saying anything definite about their own positive connections with the genuine Rosicrucian organization.

Today most of these other organizations are either out of existence or carrying on their work in such a small inconsequential way that their very meagerness and indefiniteness brands them as being unauthentic and unimportant. The ones who were the loudest in claiming they were going to take the matter into court and have the courts decide which was the legitimate organization are today verging on bankruptcy and are more hesitant than ever to actually face any court situation. We have always welcomed any court inquiry into the history and regulation of our or-

ganization but not one of these boisterous characters would every carry the claims into court and of course, we could not bring the matter into court without a contestor or challenger. We are not anxious to have any of these other organizations completely discontinue whatever good work they have done but we have been anxious to have them discontinue misrepresenting the Rosicrucian organization and the Rosicrucian ideals. And those two or three organizations which were degrading the name Rosicrucian by publishing disgusting sex teachings under a simulation of the Rosicrucian symbols were the first to go down the business incline and almost out of business altogether as soon as the depression started, despite the fact that originally they were the most boastful in their claims and the most insistent in their demands that we discontinue our activities in the western world.

When this present period of depression is completely over there are going to be fewer occult and mystical societies confusing the minds of the people of the world. Most of those so-called Rosicrucian publishers who were selling books which claimed to tell their readers the "real Rosicrucian secrets of how to attain success and wealth" were the first to be affected by the depression and have not been able to even maintain their regular routine under existing financial conditions. In other words they were not able to practice what they claimed to preach. We do not want to be boastful but we call attention to the fact that the AMORC has continued to grow and carry on its activities even in a wider and more extensive manner throughout the whole of the depression than formerly. It has meant a great deal of sacrifice on the part of every officer and many members but we have not asked for donations nor made assessments and have left it entirely to a few of the chief officers of the organization to demonstrate their ability to maintain the organization despite the worldly conditions that affect general business. In the end we are going to be able to show throughout the depression that the majority of our members were able to maintain a peace and position and a power and degree of contentment that was not found among the average persons of the various countries. This will convince many that the Rosicrucian teachings do work and that they contain information that is helpful even in such a material crisis as this depression.

Survival of the Fittest

Throughout all of nature we have constant demonstration of the great law of the survival of the fittest. This does not apply solely in a material sense as some materialists think and it does not mean that we are all born spiritually and

materially equal and that from the time of birth onward some of us acquire superior power over others and through that power have the right to destroy those who are not equal; but it does mean that while all of us are not born spiritually equal and probably in many other ways, we all have the right to develop that spiritual asset and the God-given gifts to the highest degree and through that development and evolution we bring about our own survival in every possible way. Only those who refuse to evolve and develop the gifts given to them at the time of birth are the ones who fall victims to the law.

Throughout the whole of nature the unfit, the unqualified, the unprepared, and the unworthy must give way to others. It is a law of evolution and it is a law that God made and not man and therefore, we have no right to criticize it or condemn it. Each and everyone of us has an equal right to take advantage of this great law and apply it not in a destructive sense but in a constructive manner. We do not do the eliminating of the unfit but we can do the qualifying of the fit by developing ourselves to the highest degree. We take no part in the elimination of those who do not develop properly but we do take part in the building up of our personal assets and abilities to that degree that God intended us to do. What is true of the individuals in plant life, animal life, and in the human race, is true of groups of individuals, of organizations, of business and social customs and habits.

The business that is not built upon a good foundation and does not evolve along the highest ideals and the highest principles must give way to those that are well qualified. Organizations claiming to have great knowledge to give to the masses and which are not properly qualified or unworthy of public approval and patronage, must give way to those who are properly qualified. The AMORC will continue to survive all of the political, social, financial, and other strifes and contests of service because it is a well qualified, well founded, continually improving and evolving organization. I can say all this without the least blush because I am not speaking of something that I either created or completely control. I am as much a part of the membership benefiting through the teachings and work of the organization as each and everyone of you. I am as proud of the organization in an impersonal way as is each one of you. I am also as determined to see that the AMORC throughout the world maintains its high place, its great dignity, its sublime prestige, and universal nobility as the most enthusiastic of you in the ranks. Working together from this point of view, we will be successful in our desires and ambitions to make the Rosicrucian Brotherhood one of the most beloved fraternal bodies in the whole world.

For that reason we should all be familiar with the problems that confront us as individuals and as an organization. There is hardly a day that passes that we do not receive a score or more of letters from individual members who voluntarily and sincerely say, "Tell me what I can do to help build up this great and wonderful organization and defend it against anything that may injure it." These are not idle remarks made by an over-zealous member but come from those who have been with us for a long time and who can really count easily and quickly the many benefits they have derived and the many reasons why they should offer their lifelong service in defense of the organization and in behalf of its growing activities.

In respect to these members and the burning fire that constitutes the flame on their holy altar we feel it is right that they should know about anything that threatens the peace and harmony, the growth and development of our mutually beloved organization.

Personal Problems

And do not forget, while I am still talking to you about problems, that we want you to write to us about those personal problems that bother you and may be bothering others. But of course, we do not want you to submit a problem that only you and no one else will be benefited by what we say. We presume you get that advice in personal letters. We want you to look at life broadly and see what are the great outstanding universal problems confronting the progressive men and women of today. Tell us about these problems, how you have overcome them, or how you would like to overcome them and if we find in your letter something we believe will help others we will be happy to bring it before our Forum.

Our Lodge Members

And here is something that I want to call to the attention of our members in the various Lodges throughout the country. Because you members are not in correspondence contact with headquarters as are the correspondence students, I do not want one of you to feel that you are not closely related to us. Everyone of you is a member of the Grand Lodge here at headquarters and the Grand Master and all the officers here want you to realize you are part of the universal brotherhood and a part of our intimate work. I especially want those who are in Lodges who are reading this Forum Magazine to see that it comes into the hands of other Lodge members. If you find that there are some of the members in your Lodge who are not readers of the Forum for

various good reasons, ask them why they do not read your copy or a copy of this Forum Magazine that may be placed upon the reading room table. Urge them to read this Forum Magazine each time it is issued and get into the swing and spirit of the personal contact that is thus built up through what is said in these pages as a result of our Forum meetings here at headquarters. Such Lodge members as do not read this magazine are often found greatly in want of much information that would be of help to them.

Many Lodge members write to us or call and see us, and we are surprised to see they are not acquainted with many facts with which even the newest of our members are well acquainted. Investigation shows that they have not been reading this Forum Magazine. They are missing so many benefits and so many helps because of this that we are doing everything we can to urge them to read the Forum Magazine and if they feel they cannot afford to subscribe to it they should at least read the copy that is sent each time to the Lodge library and reading room or borrow a copy from some member who will loan a few copies to read. Let each Lodge member make it his or her business to see that the Forum Magazine is well read in each and every Lodge.

After all of this long talk in the form of my greetings to you I hope that you will enjoy the remaining pages of this issue and remember that I seek every opportunity to talk to you personally and privately on every possible point of our work and this magazine is one of the channels which enables me to reach thousands of our members in a convenient manner.

With all good wishes for Peace Profound, I am

Fraternally,

H. SPENCER LEWIS.

Snobbishness

I am going to talk on another subject this morning that is not distinctly a part of our teachings, but certainly an important thing in the lives of Rosicrucians. I hope that none of our members ever allow their development and progress and intellectual attunement, or their culture, to make them snobbish, because if there is one unrighteous quality among the best of people it is that of snobbishness, and certainly if there is any one quality in human nature that instantly lowers a person from his rightful high place in society to the lowest level of the most outcast people, it is that element of snobbishness that we sometimes meet with.

Not long ago in this Forum we spoke of a member who was present at the last convention, and who seemed to be unhappy at the time because later on she made the remark that she had

not met or found here among our members the cultured persons that she anticipated would be present at the Rosicrucian convention. An investigation showed that she was a new member among us, and had not been with us long enough to learn real culture from that which is only a veneer on the outside, a sort of an encrusted coat that has been put on too thickly, and easily cracks off at times, and especially in the most unexpected manner and unpropitious times and places. Anyone who has ever attended any of our gatherings anywhere in the United States knows that our membership represents a very fine cross-section of civilization. Our entire membership list represents those who are in the highest social and professional, as well as business places in life, to those who are perhaps in the lowest, or if not in the lowest in those which may appear very low to the snobbish intellect. Certainly the organization is devoted to helping those who need its help, and those who are in such high places that they have all the intellectual development, all the cultural development, all of the earthly blessings they require, are not apt to seek our assistance in any manner or form.

This sort of comment reminds me of a statement that was made in one of the New York papers some time ago when it had some sort of a spleen condition and thought it should take an unfriendly rap at the rapid growth and development of insanity in California. It delved into various statistics and figures regarding the population of California, and hit upon some figures which warranted its making this very truthful remark about California: "California has within its boundaries more insane persons than any other state of the Union." Now, I have said this is a truthful statement, but it is only partly true. If that paper had wanted to be honest and conscientious, it would have continued its remarks by saying that "Statistics show that insane people from all parts of America are advised to go to California and live there in sanatoriums or private institutions and homes in secluded parts of the mountains and valleys because its climate is very helpful to those suffering from mental disorders, and greatly contributes to their rapid recovery." You see, therefore, that much depends upon the way in which a truth is stated, and the motive back of the statement. It would be wholly unfair to say that the majority of people who live in Arizona are suffering from tuberculosis, unless you added the fact that they go there from all parts of America to get well.

We may attract to our membership those who are not of the highest culture simply because they come to us to get that which is lacking in their lives. What a silly thing it would be to say of certain kindergarten schools, "All of the pupils

are so ignorant that they do not even know the A, B, C's."

The term "culture" is such an indefinite one that it covers a multitude of subjects. That which constitutes culture to one person may not be culture to another, and those whom some persons consider cultured may not appear cultured to others. The man who has a wonderful education in all subjects but music, and who is of a good family and good birth, and probably a descendant of the many millions that must have come over on the Mayflower, could consider himself as uncultured until he acquired a musical training or ability. Down in the moving picture world of Hollywood they consider an actress uncultured until she had learned all the foibles, follies and artificialities of moving gracefully and sweetly around among persons in a social setting, with the proper poise and dignity. They train them in this sort of thing for months, and spend hours in showing them how to sit down in a chair and rise from it without letting their hands touch the arms or side of the chair, for such a gesture on their part would be an immediate sign of lack of culture. They teach them how to go up and down stairs without putting their hands on the railing, holding their head in a certain position, and hands before them as though they were queens coming down in a coronation assembly. All these things they call the earmarks of culture, and as soon as an actress has acquired these little tricks she is considered polished even though inwardly she is anything else.

I am speaking of this subject now because I have just received a letter from one of our members who had a good laugh over our previous comment on this subject, and who said he was amused by the statement of the couple here at the convention who said they did not meet any cultured persons. He says that they should have known something about him, for they might have changed their minds. He tells me that not only was he reared, jointly in Baden-Baden and in the west end of London, among the most materially cultured persons, but among those who were connected with royalty, and that his playmate throughout his youth was an English Prince, and that he has through the greater part of his life lived and moved among only those of the utmost refinement and gentility. He says his training in school was in a very private institution headed and founded by a royal person and that later on he came to California and graduated from the University of California where he again moved among the most cultured people of Berkeley; and he says when coming to last year's convention where these critics were present he purposely bought a brand new automobile so he might come along with many of the others and give some impression of the material benefits that had con-

tinued to come in his life as a Rosicrucian, even during the period of so-called depression.

Now he wants to know why the culture that should have appeared as hanging all over him in chunks did not impress these two critically-minded persons. On the other hand, he says after he went back home and got back to nature in his country villa he started in to commune with nature by getting as close to her as he could, and with all of human kind. He said he hoped that the critical people did not see him at that time for one day he met two typical hoboes who came along begging for some bread, and after he had given them something to eat he lay down on the lawn of his home with them, and let them tell him all about their lives while he told about his, and incidentally directed their thoughts along certain lines for their own good. He said he felt as though he was getting closer to God and closer to nature by getting closer to the hearts of these two very poor and disreputable-looking beings. And, he felt repaid in the fact that he had given them a few jewels, which they seemed to greatly appreciate even though they were in the form of thoughts, and ideas, which they greatly valued because they came from one who might have been snobbish. Incidentally, he says each time he has found a larger and larger number of beautiful souls whose brilliant inner selves shine like diamonds, and he says his heart goes out to them for the very evident inner culture that each one of them possesses, and because outwardly they act like sane, rational, intelligent, refined human beings.

About God and the Bible

Beginning to answer the questions now that have come in to us for this next issue of the Forum Magazine, let me tell you what my answer would be to the letter that one of you has commented upon. This letter says that "If God's name is not written in the Holy Bible, but a Hebrew word substituted for it because the Hebrews never allowed the name of God to be written or mentioned, then the majority of the people can not violate one of the ten commandments which says, 'Thou shalt not take the name of thy God in vain'." This good Sister overlooks the fact that a symbol for a thing is equivalent to the thing itself, if the symbol means anything to you. If the Jews felt reluctant to mention the name of God, and substituted a name for it, then the misuse of that symbolical name was equivalent to the use of the real name itself.

Our Rosy Cross is a symbol of Divine principles, yet because the cross is not a Divine thing, but merely made of metal with a rose on it, I cannot consistently look upon the Rosicrucian symbol one moment as a sacred symbol, and the

next insult it merely because it is made of material. The American flag is a symbol of our American principles, yet, again, I cannot walk upon it on the floor, or treat it indifferently as a piece of drapery on a chair, merely because it is made of wool, as is a carpet or draping material, and yet be respectful to the flag at other times. If the flag to me is a symbol of anything, and is worthy of my respect at any one moment of my life, it is worthy of my respect all the time. The injunction that we should not take the name of God in vain was given to Moses that he might advise his people against the very common practice in those days of swearing to an oath, or to a statement by an affirmation in which the name of God was lightly used. It was very common for the mass of the people to say in those days, "By the Gods I think it will rain," or "In the name of Yahweh I promise to do this or that." It was reducing the name of God to common usage, and bringing about a total lack of reverence for the name, and this is why we were advised in that ancient commandment not to take the name in vain.

Then we have this question: "Is it true that some parts of the Holy Bible are not true?" This is a difficult question to answer because it calls for generalities in an answer. There may be some statements in the Bible that are not true, and science or historical research may some day reveal that an error in statement was made by the translators, or by the original writers. Whether or not these statements were wilfully made in a false manner is another question. If the statements that are false were originally written and made by those who believed to the best of their ability that they were speaking the truth, then neither the writer nor the passage as a whole should be condemned for containing a misstatement.

But who is going to judge whether these statements in the Bible are true or not? Many years ago there were many writers who took great pains to point out the errors in Bible history and Bible fact. Only recently I saw one such old book, and I could not help but smile at the way in which science in recent years has proved that the things this critic thought were untrue have been found to be true. This critic simply lived and wrote a few years too soon, and if he were living today, he would have to refute ninety per cent of his own book as being untrue. That which is written in the Bible as having occurred in ancient times may be true and because I cannot prove it true today, or cannot find any proof of its truth is no reason for me to assume it is false, or was wilfully misstated. However, not the errors and the unproven statements of the Bible are important, but the great truths that are not only true but which are *self-evident truths*, are the things for us to take into consideration. There

are so many thousands of unquestionable truths in every chapter and book of the Bible that a lifetime could be spent in meditating upon those truths alone, and benefiting by them. Why, then, waste any time on any verse, paragraph, word, or phrase that appears doubtful or questionable? If you know of, or run across any statement in the Bible that you cannot accept as true, do not condemn it, do not waste time analyzing it, do not try to disprove it. Leave it alone, and credit your own undeveloped intelligence as being the possible error in the whole scheme, and hurry on to the next statement in the Bible, which will probably be a truth worthy of your thought and analysis. If you live to be a thousand years old you will not have time enough to just dwell on the self-evident truths, so why waste any of those precious moments in dwelling upon and analyzing those things which you think are untrue because you cannot accept them?

Universal Consciousness

I wonder sometimes how many of our members are developing a universal mind in more ways than merely metaphysically and spiritually. I wonder how many of them look upon human problems, human interests, and the existence of the human race from the broad and universal point of view. We are all apt to become provincial and look upon our location on the face of the earth as the center of world activities and look upon every other location as distant, obscure, unimportant and beyond our horizon of interest.

We, who are sitting here at our desks and reading the mail of our members, gradually develop a different view-point. Our own immediate location here in San Jose becomes the least significant, and, as we read of the experiences and activities and interests in all parts of the world, we feel that even our own State of California is small and of little importance as compared with the rest of the world. One thing is certain, however, and that is that we no longer have the feeling that China, Japan, Russia, Turkey, Bohemia, or Australia and New Zealand are far away and in distant parts of the world and unassociated with our part of the world. We are in touch with members in all parts of the world and the way in which cablegrams, radio messages, and letters come to us constantly, keeping us informed of every little incident and every important matter, makes us feel every part of the world is in touch with us and we in touch with every other part. In other words, we begin to feel that we are a part of the world and not of just one locality.

I know that there is not a member in our organization in any part of the world that I cannot reach in two hours by cable or one hour by radio

or in a few minutes by mental contact. It is just as commonplace for us to send a hurried message asking for an immediate reply within a few minutes from a Brother or Sister in Turkey or Greece or Australia or Russia as it is to lift up the phone and talk to one of our members right in this city and get an immediate reply. We have gradually eliminated from our consciousness the idea of time and space and that is what we want all of our members to develop gradually.

We have hundreds of members in Australia, for instance, and no doubt many members elsewhere, who feel that they are away over on the other side of the earth; and no doubt some members in Australia feel they are on the opposite side of the world and not only antipodean so far as the poles of the earth are concerned, but the opposite of us so far as the longitude of the earth is concerned. But this is a wrong idea to have, for these members in Australia are in daily contact with us through their thoughts and through their practice and interpretation of the teachings and ideals of our organization, and when night comes we find that thousands upon thousands of our members scattered all around the earth are in touch with us with their thoughts and these thoughts have no sense of time and space.

Our members in Australia are just as close in every spiritual, psychic and human sense as those right here in North America. We realize that many of them are in isolated parts of their own country and that they seldom come in contact with other Rosicrucians. This is unfortunate for them, but they should feel, on the other hand, the great bond of sympathy and understanding that exists between them and all other Rosicrucians regardless of geographical location. The membership in Australia is growing rapidly. It is increasing monthly and will some day constitute again a very large jurisdiction of our organization. There are many hundreds of fine leaders in the work in that part of the world, and Brother Kowron, the Grand Master of Australia is in touch with most of them. The reports that come to him and to us regarding the activities of even the members in separate and remote parts of the Australian continent are highly enthusiastic. We must remember that those members over there have the same great ideals and ideas of life that we have and they are striving to overcome their problems which are probably much like our own. They look forward to the same beautiful realizations in life that we hold before us as the very essence of our dreams.

Our correspondence shows that there are unusually high intellectual types in these foreign countries and I trust that our North American members will be sympathetic and understand precisely what I mean when I say that we find and have found for many years that the foreign

members, that is the members who live in foreign countries, are even more appreciative of the work of the organization than those who live right here. The North Americans are rather spoiled by an abundance of fine intellectual instruction and guidance in the form of public lectures, radio lectures, and special lectures and classes of instruction of all kinds. They have had so much of this in recent years that too many of them look upon the work of our organization as something that is their due. The foreign members, however, see beyond the intellectual side of our work and are deeply appreciative of the human brotherhood element in the work and of the spiritual and psychic benefits to be derived.

So I want our foreign members to know that no matter where they may live we think of them as being close to us and in immediate touch with us. Despite the fact that these members live in remote parts of the world they receive their lectures weekly just as you members do here. True, it may take a month or six weeks for each lecture to reach them after it leaves our offices, but in the meantime four to six lectures are on their way and so they arrive weekly just as they arrive at your letter boxes and homes in this country. The same is true regarding letters and all the other benefits, and when it comes to the psychic contacts and the contacts with the Cathedral of the Soul, our foreign members are always close to us and in sympathetic attunement.

During our Convention and at other times throughout the year we have visitors from these foreign countries and they represent a very high type of intellectual development, spiritual progress, and true Rosicrucian spirit. We want to see the work in these foreign countries grow rapidly because each of them is working toward the revival of the new period in their lands and our co-operation is needed. All the members in the western world should have a thought of these foreign members in their minds at night when they retire so that if the Cosmic desires it a spiritual or psychic contact may be established during our sleeping hours and bring them closer to us.

Remember that while you are sleeping in the western world our members in other parts of the world are in their waking hours busy at daily activities. When we have our summer months many of them are having their winter months and when we are in the midst of our storms and snows of winter they are enjoying beautiful summer. But with all of this difference of climate and seasons and of hours of the day, there is still a great unity of interest and conditions which binds all of these members in all lands close together in one brotherhood of intimate interests and similar ideas.

Bacon versus Shakespeare

While speaking of Australia and the enthusiastic work that is being done over there I want to read to you a part of a letter I just received from one of the workers living in North Queensland. This Sister was very greatly interested in a matter that I brought up here in the Forum not long ago regarding Bacon and Shakespeare and she said she hoped we would take up more of this discussion in the Forum and publish more in the Forum magazine about it. We have so often published, in the old *Rosae Crucis Magazine* and in the old *Mystic Triangle* the Rosicrucian water marks that were found in the Shakespeare manuscripts, and we have had so much of that subject discussed in past issues that we often feel we are causing our members to be made unhappy by publishing more along the same line. Sometimes we imagine that our members say to themselves, "Why don't they drop that subject and give us something new!" Perhaps we are mistaken about this and feel that way only because we are so familiar with many of these subjects that we have covered in the past.

But whenever we have anything really new along a line we have dealt with before we are glad to publish it, and our good Sister from Australia gives us something new in connection with this Bacon and Shakespeare controversy.

For many years the problem as to whether Bacon wrote the Shakespeare plays or not made very little progress in its development because it was laughed at and slighted and thrown into the discard by the millions of Shakespeare students who called themselves keen and conscientious students of the Shakespeare plays when, after all, they were merely hero worshippers of the man they thought was the author of the plays. All their criticisms directed to anyone who attempted to question Shakespeare's authorship of the great plays, plainly revealed that instead of being analytical students of the plays and discovering things in them that we could discover, they were merely followers of Shakespeare as an idol and knew little about his real life or his real work, but visualized him in all of the fictitious glory attributed to him by the three or four biographers who wrote at great length on his life and filled the books mostly with guesses and imaginary matter.

The truth of the matter is that only eight or ten or possibly fifteen real facts about the life of Shakespeare have ever been discovered and all of these facts could be stated in one page of a biography. Any biography of three to four hundred pages about Shakespeare is just that much fiction based upon the few known facts. In recent years, however, more and more students of Shakespeare have become interested in the controversy and to-

day there is hardly a keen student of literature and especially a keen student of English literature, who does not have some doubt regarding the Shakespeare authorship. Of course, there are many who doubt in this manner but who are not quite ready to accept the idea that Bacon wrote the Shakespeare plays. Their hesitancy seems to be based upon the fact that some biographies written about the life of Bacon did him a great injustice and pictured him as a fraud, a cheat, an acceptor of bribery, a confessor of wrong-doing, and a scoundrel in general. Research into the life of Bacon in recent years, however, has shown that such ideas of his life are just as erroneous as the detailed stories of Shakespeare's life. As we come to know Bacon for what he really was and understand the manner in which he was politically made the goat of circumstances, and find what he really did do in life, we can see that he is very logically the man who could have been the real author of the Shakespeare plays. Of course, those who are connected with the Rosicrucian archives and have had the time and opportunity to examine the mass of evidence contained in the Rosicrucian archives, have no doubt whatever about Bacon's real life and his authorship of the Shakespeare plays.

I am not going to go into the controversy any further at this time but I do want to quote what this good Sister says. She says that after having read in the August issue of the Forum a little on this subject she recalled that she had been a student of Shakespeare in her earlier life and that she had preserved a great many notes and extracts from lectures and writings in dealing with the subject. She found extracts in her scrap book in the form of a brief lecture given by Sir Edwin Durning Lawrence who was author of a book called, "The Shakespeare Myth." This author postulated the theory that Bacon was the real author of the 1611 A. D. version of the Bible. Sir Lawrence said this: "The 1611 Bible is ornamented with Bacon's symbols and in my own special copy of the record edition, also dated 1611, these symbols are Rosicrucianly marked to call the attention of the initiated to them and to tell them that the 1611 Bible is without possibility of doubt, one of Bacon's books. When Bacon was born, English as a literary language did not exist, but ere he died he had succeeded in making the English language the noblest vehicle of thought ever possessed by mankind. This he accomplished merely by his Bible and his Shakespeare."

The above lecture was given by Sir Lawrence on October 9, 1912. It brings to light another very important fact contained in the Rosicrucian archives, namely, that the Bible which all of us read and admire from a literary point of view because of its peculiar and beautiful English was

written in that form by Bacon who invented and perfected that style of English expression. The first editions of this Bible were printed under the same guidance and in the same manner as were the Shakespeare plays, and the ornaments for the various pages were drawn in pen and ink and on wood by artists engaged by Bacon who worked under his personal, private supervision. Every one of the ornaments concealed some Rosicrucian emblem and occasionally a Masonic emblem or some initials that would reveal Bacon's name or the name of the Rosicrucians. Such ornaments were put not only in the Christian Bible that Bacon had rewritten but in the Shakespeare plays, and in some of Bacon's own books, and a few other books that were typically Rosicrucian in spirit.

We are very glad that our Sister has sent us this interesting verification from her old records and her whole correspondence shows how keenly and how carefully each and every page and part of the Forum discussions here are read and analyzed by our foreign members. As you are reading this matter in the Forum magazine you should pause a moment and realize that throughout the world there are many, many thousands of Rosicrucians reading the same matter and having the same ideas and thoughts as those you create from the words registered in your consciousness.

Reincarnation

Again we have another question regarding reincarnation. It is slightly different than any others we have had; it is as follows: "If reincarnation is true and a fact, why is it that only those who have gone to the borderline and returned know only what happened at transition?" Asking such a question as this would be equivalent to standing in front of the cages at a zoo, and looking at the tall giraffe and saying, "If God never made an animal with a neck six feet long, then what is this creature?" You will notice that this last foolish question and the other one about reincarnation both begin with an assumption. Our good Sister who asks the question about reincarnation assumes that there has never been any information brought back into this incarnation by those who have lived previously except that which related to the period of transition. Undoubtedly her opinion has been formed by what she has read, and she is puzzled just like you and I would be if we had read such matter, and had no other instruction. But the truth of the matter is that I know what happened in a number of my incarnations, and I know of several other thousands of persons who know what happened in their incarnations, not only during their incarnations, but during the period of actual life here.

In fact, in my case I know less about what happened in any one of my transitions than

I know what happened during my incarnations on earth, and I think that is true with the majority of persons who know anything on this point. There are some, of course, who have had marvelous experiences at the borderline, and who have related to us what occurs or probably occurred at transition, but these are not reincarnation experiences, and should be catalogued separately and apart from those of reincarnation. If we assume a certain thing to be true, and then analyze from the basis of that assumption, we are led astray in our thinking. Too many persons assume that we do not know anything about our past incarnations, and therefore argue that we have no proof at all.

Not long ago a very prominent clergyman said to me, "Since neither you nor I nor anyone else really knows a single thing of a previous incarnation on earth, what little bit of evidence has anyone to prove that we lived previously?" I immediately advised this good minister to leave me out of his assumption, and if he wanted to say he had no evidence of his previous lives, he should not include me in that category. Of course, he was astonished, and claimed he had never met a single soul who would admit he had the slightest experience that he could recollect as having occurred in a previous incarnation. I asked him where he had solicited for such information, and he frankly and childlike admitted that he had solicited among the people of his various churches in the past ten years. Now can you imagine anyone gathering any sort of real evidence by going among avowed Christians who are members of a church, and in the robes or dress of a minister of that church asking them, "Do you think that you ever lived in a previous incarnation, and if you do, do you recall having had any experiences?" You and I know that the average person, if not every one of them, would promptly say that he had not given the matter any thought, and had no experiences that he could relate. It would be the only thing to say to the minister under the circumstances. However, our good Sister has asked us a very important question, and I hope she will read our book dealing with the Mansions of the Soul, and wait until her lectures and the teachings bring her to a point where she will understand a great deal more about reincarnation than she has learned up to the present time, and then we will be able to answer a number of questions that she will write from a different angle.

We appreciate these questions very much, and hope that more of our members will write in just the same spirit as this Sister has written and challenge us with questions that force us to hunt up various facts.

Earthly Life of Punishment?

The next question that has been submitted to the Forum for discussion and which now comes before me for my point of view relates to our earthly incarnations. The Brother who sends this question says that he was surprised to read in some of our lectures that one of the great masters who had lived a highly developed life and reached the age of 135 years came back to earth again for reincarnation in a very short time. Of course, according to the Cosmic law in this regard, he could have reincarnated again after only nine years of existence on the Cosmic plane, making a total of 144 years between the two birthdays of earthly incarnations. What surprises the Brother is that anyone who has attained great spiritual development, and reached the point of mastery, should have been reincarnated again for he says it has been his understanding from what many ancient philosophers have said that the physical life in a physical body on earth has always been considered as a punishment or at least a state of suffering, trials, and tribulations. He wants to know why a great master should be reincarnated again.

This brings to light something of the strange ideas held by those philosophers who were not associated with the Rosicrucian organization, or any of the real mystery schools of the Orient. From a purely theoretical point of view these philosophers believed that a wholly spiritual existence on the spiritual plane was the ideal existence, and that any other than such an existence was less than ideal, and was more or less a negative existence. To them the confinement of the soul within a physical body was a form of imprisonment or torture decreed by God as a punishment, or for the purpose of purifying and purging the soul, preparatory to its eventual continuous existence on the spiritual plane.

Now while it is true that the real purpose of earthly existence is to have the soul and mind of man pass through the experiences of trials and tribulations in order that it may evolve and help to carry out the intent of God to establish his kingdom here on earth, this does not necessarily imply that all these trials and experiences are punishments, and that even those that are sorrowful or even painful are only for the purpose of punishing us. Most sorrow and grief in the world is highly instructive and borne by all of us because of the lessons learned and experience gained thereby and while keenly aware of the suffering we would rather have the suffering than miss the experiences, and we do not look upon the suffering as having no other object or purpose than to punish us. While it is true that all of us should anticipate that the ultimate purpose of all incarnations is to evolve to a point where we no

longer need any earthly experiences, and can dwell eternally on the spiritual plane, nevertheless, there is only one being that has ever been on earth, and known to us as having attained such a high degree of spiritual development as to no longer require any earthly embodiment. That man was Jesus the Christ. I am sure that not one of the great masters so-called would permit anyone to express the idea of his presence or on behalf of his own feelings that he had ever attained on this earth such a high degree of development that he no longer required earthly incarnations.

As for earthly existence being a negative and undesirable or torturous existence, I want to say that we can make of life anything we wish, and if we look upon our earthly existence as being a punishment, we will most certainly find it so, whereas if we become convinced through the proper studies and proper understanding of our mission in life and our purpose here on earth that living here is one grand, glorious period of opportunity, joy, happiness, and goodness, we will probably create just such a life for ourselves. The mystic who arises each morning with a prayer of thankfulness to God for the return of consciousness, and for another day of opportunity to serve and to pass through the experiences of life, most certainly does not view life as a punishment, or form of suffering. Regardless of our earthly, material, physical, or other possessions and qualities, we can develop our consciousness to such an extent that we can see in every hour of earthly existence some good, and some joy, and be thankful for life, rather than look upon it as a Divine torture.

The Cost of Keeping Healthy

I have just received an interesting pamphlet from Washington, D.C., published by "The Committee on the Cost of Medical Care." The pamphlet is entitled, "The Healing Cults" and is supposed to be an analysis and examination of the various methods used in America to help people get well. The moment one reads the headline and notes the word *cult* in it one realizes that the pamphlet is going to be an attack and criticism and unfair and biased presentation of the facts. Whenever you see a newspaper or magazine article referring to anything as a cult you know it is going to be a criticism. It is equivalent to calling a group of people a gang. You know that if an editor said a gang of people stood on the corner of a street he was not referring to the better people or was trying to make the better people look like the worst. When you get into the pamphlet you see that this committee of highly learned, righteous critics of healing methods include in the healing "cults" such

people as the osteopaths, the chiropractors, the naturopaths, the Christian Scientists, and the New Thought healers. What a fine combination. If this is not like taking a barrel of apples, tomatoes, onions, turnips, cucumbers, and other vegetables and mixing them together and trying to call the things by one name, then I am mistaken. Only by a far stretch of the imagination could one call the Christian Scientists by the slurring word "cult" and certainly you would be grossly insulting the variegated classification of persons who belong to the group called New Thought. But when it comes to putting the osteopaths and chiropractors into the same barrel as cults it is simply going too far.

However, the pamphlet goes on to say that the American public spends \$125,000,000 a year with these various cults in an attempt to become healed. At once we realize why the committee on investigation is so upset. Here is \$125,000,000 that is going into other pockets than their own. I believe the amount of money is greatly exaggerated, for after all it is only estimated and cannot be definitely concluded. But even if the amount is correct it is an amount of money that would be spent for healing purposes anyway and is simply going into one set of channels instead of another set.

The pamphlet tries to argue that of all the healing cults, the osteopaths are the best trained and they are gradually making themselves more like medical men every hour and "there is distinct evidence to the effect that with the further elevation of osteopathic standards the osteopaths will be assimilated into the regular body of medical practitioners."

God help all of us if all of the healing cults are to be thus assimilated or otherwise put out of existence. The pamphlet further admits that all of these "cults" are making some cures but says that the reason so many cures are made under these other systems is because nature very generally steps in and brings about a cure anyway whether the patient was treated by one system or another. Now if this is so, it is an excellent argument for not using drugs or medicines. If in most of the cases, or a large portion of the cases, nature is going to make a cure, then it seems to us, the best system is the one leaving out all medicines and drugs and which gives nature a chance. On this basis of argument the naturopaths and Christian Science and the New Thought healers should become the leading healers in the world for certainly they do give nature every chance and put in the least interference. Osteopaths may or may not interfere and the same may be true of chiropractors, but certainly both of these systems render some definite service in the human body than an attempt to cure for they are wise enough in their fundamental thinking to realize that the

cure must be made by nature in the end and the best way to give nature a chance is to correct those conditions which are wrong and which interfere with nature.

Such pamphlets as this issued by the committee evidently attempting to make the medical profession safe for medical men, will certainly do very little good in that regard. They hurt the medical profession more than they can possibly help it. Those persons who have had any experience with non-medical persons will laugh at 80 per cent of what is said in such a pamphlet and will immediately conclude the medical man is jealous about his practice becoming less and less valuable. Those persons who have never tried non-medical systems do not need such a pamphlet and certainly if a time ever came when they felt they needed non-medical treatment it would be because they had tried medical treatment and found it unable to cure, and when anyone is in such a predicament and comes to such a conclusion or experience a pamphlet will not stand in the way of trying something else.

The pamphlet also concludes with the idea that there are only two things to be done about the serious situation in America. First, either to educate the public to the value of proper medical treatment, or, secondly, to pass laws preventing anything but licensed medical practice. The pamphlet concludes the first method to be the better system to be adopted. We agree with this because we know what would happen in these United States in twenty-four hours if all of the States attempted to pass laws preventing you and I and everyone else from exercising our constitutional rights to choose whatever method of getting well which we feel will help us the most. Anyone who attempts to tell us that we must take a pill or this or that or do something else to regain our health would receive a great deal of protest and a larger system of law violation than prohibition has produced. And to attempt to educate the people to the use of only one system of therapy would be a long and difficult proposition, for while such a campaign was being carried on the developing consciousness of the people would reach a stage where they would know more about nature's methods and be far less inclined to do anything that would interfere with nature's methods and the campaign would result in an absolute abandonment of all systems that would not give nature a complete opportunity to do her great work.

So, after all, the pamphlet need not be taken very seriously except that it plainly indicates that the people of America are advancing very rapidly and more rapidly than in any other country in regard to a better understanding of health and the various methods of acquiring health and curing disease.

A Brickbat Amid Many Bouquets

Whether all of our members who read the Forum really like us to make comments about the brickbats and bouquets, or not, we do not know. We have not received a single complaint from any reader of the Forum telling us that he is not interested in this sort of matter, and we have received thousands of letters telling us that by keeping our membership informed of what criticisms are being made of the organization, as well as what pleasant comments are being made, it is possible for them to meet such criticisms and trace them to their origin, and defeat them.

Fortunately for us the bouquets always outnumber the brickbats, and we do not care what serious charges are made against us as an organization, nor against any officers, nor by whom, nor how presented, we will publish the worst of them in our Forum Magazine, and let our members know just what the most terrible of our critics and friendly enemies have to say, as well as what they hear among their friends in the form of praise.

It will be an interesting record for members in the future to read over these pages of the many dire predictions that our friendly enemies make of us, and of which there will be no fulfillment at any time. I wish it were possible now for all of us to turn to some old issues of the magazine and read in them the dire predictions that were made about the organization, and about myself in the years between 1909 and 1920. Not one of those predictions has ever been fulfilled, although the makers of them claimed that they had direct and authentic information from the great masters of the Great White Brotherhood, from the great masters of the Order in Europe, from the highest officials of Rosicrucianism in Germany, France, England, and elsewhere, and from signed and sealed documents sent to them as personal and important communications, etc.

The interesting thing about it is that the ones who made the most dreadful predictions about the failure, incompetency, fraudulency, and maliciousness of the organization as a whole, and my personal motives in connection with it, are the ones who are still making predictions and throwing the occasional brickbats. There is our antagonist, Mr. Saunders, in New York, who, for twelve or more years, has written more letters against the organization and against its officers than any business man would have written in the legitimate conduct of a regular business. He is unaware, of course, that hundreds of persons who received his letters in 1916, 1917, 1918, and thereafter, are now smiling at the fact that his very positive and detailed predictions were not only unfulfilled on the very dates, times, and places, he mentioned, but the claims he made

against the organization have one by one been disproven, leaving him the seeming victim of his own hallucinations; and yet he continues to write and write and write, and it would be very laughable if it were not for the fact that occasionally one of his inane communications gets into the hands of an easily impressed editor of some small publication who rushes the matter into print, and sends copies of it to others without any investigation or consideration.

The latest brickbat emanating from this source is an article supposed to explain the true and false Rosicrucians. That article was written by this man in New York a long time ago, and for months and months he sought for some magazine that would publish it. He had written a previous article dealing with about the same subject for a very small free circulation magazine published for a little while in Tampa called "Tampa Mason," but that magazine refused to publish the article, and in his fury to have his carefully-worded creation do some injury, he sent carbon copies of it to hundreds of persons throughout America, and put a heading on the first page of the article showing that it was addressed to the "Tampa Mason," and he cleverly worded the matter so that the reader would be left under the impression that the "Tampa Mason," had published the diatribe against AMORC. When investigations were finally made, and a number of prominent Masons and editors discovered the trick in the thing, and found that the "Tampa Mason," had never published it, and that, therefore, it was an unimportant communication, the man wrote another article, and this time he finally found a little Masonic magazine of a private nature called "The Square and Compass" published in a mid-western city, whose editor accepted the article as a communication, or in other words, a letter from a reader, and announced at the heading of the page that the editor of the magazine and the magazine itself were not responsible for anything said by writers of such communications.

We all laughed at the article when the writer of it saw to it that we received a copy, for this was the only palm of satisfaction that he could derive from the writing and publishing of it, hoping that we would read it, and boil with madness, and rise in a white heat to pass away in a steam vapor of some kind. It was the most inane, contradictory, inconsistent, sort of criticisms of all Rosicrucian Orders except the one which the writer himself tries to maintain in the upper part of the crown of his big Stetson hat. Of course, very few of his readers and those who receive letters from him, know that he is trying to establish a Rosicrucian organization of his own under the claim that he has some authority from somewhere in Europe, but after sixteen years of trying to establish it by tearing down everything else, it

still fits within the same size hat he always wore, and no one outside of his own very limited personality knows anything about it. Of course, he hopes for it to blossom forth mysteriously like the little sprouts or twigs and leaves that push themselves out of the cloud of dirt, like the Guli-Guli magician of India or Egypt performs before a crowd of persons, and in a few moments produces a life-like looking plant.

The aftermath of this article in "The Square and Compass," however, is more serious; for now the author of it is sitting at his roll-top desk in a little office in an abandoned part of lower Manhattan, sending a copy of it to prominent persons in various parts of the country with the intimation that "Masonry has condemned AMORC and forbids Masons in good standing from becoming affiliated with AMORC, and its official viewpoint of Rosicrucianism is expressed in the article in 'The Square and Compass' Magazine." Now, that is not only absurd and ridiculous, but absolutely false. In the first place the article in that magazine is not an *official communication* from any officer of Freemasonry; in the second place, it was written and published without the knowledge of any of the high officers of Freemasonry; in the third place, it is published in a magazine that is not acknowledged to be an official publication of Freemasonry in any sense, but a private publication of a private group formed by a few Masons; in the fourth place, Freemasonry has neither the desire, interest, time, right, privilege or constitutional power to either *condemn* AMORC or *endorse* it, or to condemn or endorse any other organization or society in America that is not a criminal or immoral organization. If Freemasonry was to attempt to do the thing that is unquestionably abhorrent to the minds of every sane and sensible Freemason, and point out to its followers what organization its followers may or may not unite with, and what other studies its members may take up for their benefit, and what affiliations with clubs or associations its members may or may not make, there would be a universal and world-wide protest on the part of every sane and thinking Freemason. You cannot imagine AMORC attempting to tell its members that they may not join the Odd Fellows, the Moose, Elks, the Christian Endeavor Society, or any other society or club. In the same way you cannot imagine Freemasonry making any such statements to its members.

Furthermore, the real facts of the case are that many of the highest officers and workers in Freemasonry in America today are either officers in AMORC, or members of our brotherhood, or are interested readers of its literature, and privately recommend it to those who want what we have to offer. To this very day and hour (Oct. 26th) there has not come to our attention a single con-

demnation of our organization made by any Freemason holding an official position.

I dare venture one prediction that will be fulfilled, and that is, no one will ever see such an official condemnation of AMORC, for it will never occur. AMORC will always conduct itself as it has in the past in such a manner that it will arouse no more interest on the part of Freemasonry officially than has any other good association of men and women in this country.

So, if you as a Freemason, or friend of a Freemason, hear of this new brickbat issued by Mr. Saunders in New York, or by one or two of his associates in Bakersfield, California, or Calgary, Canada, you will know that we are well acquainted with the story, and have published it in advance of their further distribution of it, that we are not ashamed of it in any sense, and merely point out to what inane and untruthful extremities these persons will go in their personal bitterness against our organization for reasons best known to themselves, and for reasons they never state, no matter how questioned.

And the Bouquets

Do you like to know about the bouquets also? Well, then, let me tell you that if any of you here have not stepped into the Supreme Secretary's office lately and looked into the publicity file, you will find a surprise there. Since the 22nd of September we have received over one hundred and twenty-five newspaper clippings from every part of the United States and Canada containing news items about our organization of a very favorable and highly helpful nature. Some of these clippings are only three or four inches in length, and some occupy more than one column, and some are illustrated with pictures two and three columns wide. One of the clippings we have sent to all of our branches, and it consisted of a rotogravure section from one of the large Sunday papers containing four large and beautiful pictures of some of our buildings here with very interesting comments under each picture. Now, not one of these clippings is in the form of a paid advertisement, and in fact, not one of them could have been secured on the basis of money. Many deal with announcements of the Fall ceremony held by many of our branches called, The Symbolical Laying of the Pyramid Foundation, or with our presentation of new books to libraries, or of Initiation Ceremonies held in some of our branches, or merely of the growth and development of our organization. Not one of these news items is in the form of a letter sent to the letter column, but all are actual news items in the news columns. An interesting point about these clippings is that ninety-nine per cent of them have

the word ROSICRUCIAN in large letters in the headline of the article, thereby helping to make the name of our organization more popular. Practically every one of the items speaks well of the organization and its teachings, and ideals, and gives the name and address of our organization here in San Jose as well as the name and address very often of the local branch and officers in the city where the item was published.

Such nation-wide publicity is not only unusual, but of the most valuable help for all of us. And at the rate in which these clippings are coming in, we probably will find that in twelve months almost every newspaper in the country has said something about us or will do so in the following months. There have even been editorials on the editorial pages of some papers quoting from our literature, and pointing out the high ideals of our organization. These clippings are all available to visitors who come here to see us, with the names and dates of the papers written on the margins of the clippings. This kind of bouquet is not only pleasing to us who have to occasionally read one of Mr. Saunder's letters in which he tells us or someone else how small, insignificant, and rapidly disintegrating our organization is, but it pleases us because these flowers of fragrant comment reach the eyes of persons who often wonder what the organization is, and if it is still in existence, and it helps to make the organization known so that when members distribute literature or speak to someone about the Rosicrucians the question is not immediately asked, "Who and what are the Rosicrucians?" Ten years ago the average newspaper had never heard of us, and hesitated in publishing any news item. Today the situation is entirely different, and while it has cost us many thousands of dollars in advertising, and the distribution of literature to make newspapers and writers and other important persons acquainted with the existence of our organization, the result is now showing itself in these comments made by those who have become acquainted with us and who find it possible to say something very good about us.

Talking with Mars

Now here we have a number of newspaper clippings that are coming to us from various parts of the country regarding a man who claims to be in touch with the planet Mars, and who says he can talk with the population on that planet as easily as to anyone else. Of course our members are writing to us to find out what we think of it, or what we know about it. I have heard some of you discuss this matter, and express your viewpoints. Now let me tell you what I think. I say I am going to tell you what I *think*, for I cannot tell you what I know. Speaking as a Rosicrucian,

and *ex-cathedra*, I must say that I know nothing about Mars, and those who are claimed to be living on it, but what I think about this matter is a great deal.

From all that I have learned in the Rosicrucian teachings and otherwise I must say frankly that I am not convinced one way or the other whether there is any life on the planet Mars, or not. From all that has been discovered of Mars through the great telescopes on this earth there is such a contradictory mass of information that, first, one would believe that life was impossible on Mars, and then one becomes partly convinced that life may be possible. If we accept the Copernican theory of Cosmogony, that this earth is only one of many planets, and that our earth is not only going around our sun, but is in itself moving around another great central sun, and that there are other suns and planets in the endless space that we know nothing about, then I must say I can see no reason why God should have picked out one of the smallest planets and put all His creative energy and conception into this one planet and ignored all the rest.

If the Copernican Cosmogony is correct, then when I read my Bible, and read that God created the world or the earth, I must think of it in a universal sense, and when I read that He created the earth I must think of it as a general term for all matter existing on every planet in the whole of the universe, and when I read that God created plants and trees, and water, and animals, I must believe that He created these things on all the earth of all the planets.

If, on the other hand, I believe the other forms of Cosmogony and say that this earth is the only large planet of living matter, and that all the other spheres that appear like planets are mere polarity bodies in the small and limited universe that surrounds this earth, then I can understand that God created this one sphere on which we live as a mass of living matter upon which to place all living beings, all living creatures, and all living things.

However, as far as communicating with Mars is concerned I do not take any of these statements seriously. I remember that I was a boy just leaving school way back in the nineties when I was thrilled with reading that someone was going to communicate with Mars. The fellow at that time lived on Long Island, which was not greatly inhabited in a modern way at that time, and he came to New York, and collected a lot of money to build a contraption that would shoot into space and take him to Mars, and if he missed his way at some crossroads where there were no traffic signs he would end up at the moon because the moon was closest, and the magnetic power of the moon would pull him to it. I don't remember how much money he collected, but I remember

the police were looking for him, and found he did not even have a barn in which to build the contraption he had been talking about.

I marvelled then that anyone could steal any of the stories of Edgar Allen Poe, or other great writers, and commercialize them so easily. But since then I have ceased to marvel for the same thing has been done over and over and over, and there is one sure way by which each one of you here, if you have never had your name and picture in the newspaper, can get it in the front page, and that is to go off into the woods some place, rent a big mysterious house, lock it all up, and have a lot of sheets of tin sent out from some metal shop and tell the newspapers you are building a machine that will take you to Mars. Be sure to add that during the past few years you have invented a contrivance that has allowed you to signal to Mars, and you received some answers, and they are preparing a reception, and making a special landing for you on public square D in the city of Hokus Pokus in the valley of Bunkum on the northwestern hemisphere of Mars. Since nobody from the Chamber of Commerce in that city in Mars, and no one from the national Chamber of Commerce or League of Nations of Mars can come forward and deny your story, you are pretty safe in being able to claim, like Baron Muenchausen does on the radio, that if nobody can deny your statement, you stick to it that you have had a communication from Mars. Be sure to have some good pictures taken of yourself, and if you want to spend a little more money go to some engraving plant and ask to have their commercial artist draw a picture from his own imagination of what a device would look like that could be shot to Mars. Give this to the newspaper also, and be sure that the artist makes the device look like it has heavy rivets and bolts to hold it together. You might have your picture taken with a pair of goggles on, and a linen duster of some kind, and a pair of gloves, so you can protect yourself against the star dust, for if you overlook such preparation as this some reporter may doubt that you are going to take the flight. Incidentally, I would recommend that you buy a ticket for some distant country, and slip away and get on the train or steamer and be on your way on the date you are supposed to fly to Mars so that when inquiring reporters hunt for you, they will find you have gone, and will have to guess whether you went upwards or in the lateral direction on train or steamer.

I am surprised that sane and sensible people take this sort of matter so seriously. That the newspapers publish it at all is merely a reflection on our intelligence. I have heard newspaper editors say that as long as the public likes to read such tommyrot it constitutes some of the most interesting things they can put in the paper, and

the object of every editor is to put into his reading matter that which everyone likes to read with the least harm to anyone's sensibilities, or good name. At any rate I am going on record right now as saying that one year from today, and two years from today, and three years from today, we will still be waiting for this man to reach Mars, or give us any proof that he has communicated with the people on Mars, and in the meantime he will have a few more rivals for such interesting publicity.

An Interesting New Book

I want to bring before the attention of our members a new mystical book that will be read by many with as much interest as "The Dweller on Two Planets" and similar books. There is this slight difference however: This new book deals not only with mystical principles but with scientific possibilities and it makes plain to the reader the things that mystics and students of mysticism may expect to witness in connection with the developing of our national life in North America during the next few years.

This new book bears the title "Out of the Crucibles" and it is by our Brother Henry W. King of Chicago. The book is published by the Meador Publishing Company and has a Rosicrucian Introduction which I had the privilege of writing only a few months ago. Some of the fifty-seven different chapter titles are: The Temple of Mind, Meditation, In the Crucibles, The Way of Life, Among the Tombs, The Temple of Strength, Visions of Life, The Vital Spark, The Story of Creation, Shades of the Underworld, Evolution's Plan, The Subtle Voice, Resurrection, Chamber of Cause and Effect, The Mastery of Destiny, etc.

The Book is beautifully illustrated and bound in silk cloth and stamped in gold. It has had many remarkable reviews by the leading literary critics and newspapers of the country and will probably become the most widely read mystical book of the present period.

Any of our members desiring a copy of this book may send an order to the Rosicrucian Supply Bureau, AMORC Temple, San Jose, California and include \$2.00 and the book will be sent by mail postpaid.

Some reviewers have stated that this book is really "The Story of the Ages" while others say that it is of special interest to the women of the western world. It is really a revelation of what we may expect to come out of the crucibles during the next few years and it is therefore, a story that is of vital interest to all of us. Brother King writes in an intensely fascinating way with remarkable clearness and I was simply overjoyed

when I had completed reading the original manuscript. Speak of this book among your friends and help to promote it because it has a real mission and message for the people of this continent.

The Passing of a Great Soul

I wish that some of us here at headquarters could have been present at the services held last Saturday, (October 1) in New York City when thousands of persons paid their final earthly respects to the memory of Rev. Dr. Robert Norwood, pastor of the St. Bartholomew Protestant Episcopal Church, not only because he was greatly interested in our work and one of the enthusiastic promoters in a national way of the fundamental principles taught in Rosicrucianism, but because he was truly a friend of men, a great mystic, a poet, an author, a marvelous orator, and a living exemplification of all that we hold as idealistic. Such men as he are mighty, potent factors in our present era even after their physical bodies have gone to ashes and their souls have passed on to the higher realm.

What Dr. Norwood thought and the way he thought it and the manner in which he expressed his thoughts and lived his life will live for many, many years to come as models of thinking and living for millions of persons. He is today, in the lives of those who knew him intimately, as much of a vital power for good as when he was in their immediate physical midst. His influence, therefore, has not been lessened but probably strengthened by the widening of the channel through which we may spread his good and contact the multitudes.

He was my friend—a close, spiritually and psychically intimate friend. He was my earthly example of *human* mastership. The warmth of his sympathy, the soundness of his advice, the broadness of his understanding, the kindness of his generous heart, and the depth of his spiritual interpretations were assets that he made available to his intimate friends and which were invaluable in every conceivable way.

I first met him more than ten years ago in the city of Philadelphia where he was then recognized as a brilliant theologian and mystic and a great spiritual advisor. His church congregation had grown and grown until it outgrew the large edifice in which he preached. Extensions were made to the building and the seating capacity increased and yet Sunday morning and Sunday night and many times throughout the week there were not sufficient seats to accommodate the large number who desired to hear him. Not by dealing with political issues or popular subjects of the day, but by dealing with the profound, the deeply spiritual, the mystical, and the arcane principles of human experience, did he attract cultured and

thinking men and women and wielded a mighty influence in their lives.

Then came his additional opportunity to serve through the Chautauqua lecture platform in the summer time during his so-called vacation periods. In this way he added thousands of thinking men and women to his audiences. Then came his wonderful books in prose and poetry and his themes that were turned into plays, and his audience grew until it reached throughout the land.

He loved to call himself a fundamentalist, and he was firm in his belief that he was strictly orthodox; yet the Bishops of his church and many clergymen of his denomination and of all Christian denominations would have challenged his statement in this regard. His ideas of fundamentalism and of orthodoxy were different from theirs. What he claimed as absolutely fundamental in the Christian religion is generally overlooked and considered taboo by the average Christian clergyman, and what he said was strictly orthodox was in keeping with his idea of what constituted the fundamentals of Christianity.

A few years ago at a great national Episcopal assembly he startled his conservative elders and aroused the newspapers of the country by his electrifying speech proclaiming that the need of the Christian church today was to *return to the fundamental mysticism of Christianity*. He pointed out that just as the mystical principles of life were vital to man's salvation, so the promulgation of those principles was vital to the salvation of the Church, and that unless the Church returned to these fundamental mystical principles in its doctrines, teachings, and practices, the Church would not survive the present era of evolving consciousness on the part of humanity. It was a daring thing to say but this man had already put this conviction into practice in his own church and had demonstrated it for years, while those in and out of his denomination of Christianity raised their hands in horror at his modernism, as they termed it. But he pointed out that Jesus came to the multitude as a modernist also, and in his famous book called, "The Modernists," Dr. Norwood showed that Jesus was but one of many modernists who came into the world before and since the Christian era to point out a better path to salvation.

At the time I first met him one of his personal, private secretaries was one of our Colombes, and our large lodge in Philadelphia, with which he was so well acquainted, attended his services practically *en toto*. He had invited me to come and spend some time in Philadelphia and to be his guest at his home. On the occasion of my visit one Sunday in his city he invited me to come early to the evening church services where I played the great pipe organ for a while, filling the

auditorium with mystical vibrations and the combination of sounds that are very effective in our psychic experiments. Then at his request I addressed a large audience on the subject of *reincarnation* while Brother Norwood listened and nodded with approval and indorsement. Can you imagine this in one of the largest of the Episcopal Churches of today? Still, up to the last hour of his conscious existence Brother Norwood emphatically and enthusiastically indorsed the doctrine of reincarnation not only among his friends but in every public utterance that in any way touched upon this subject. It was a great delight to see in his church the ribbon that hung from the Holy Bible on the altar bearing a cross on it that had a little red rose in its center, and on special occasions the great hammered brass cross that stood majestically in the center of the great altar of his church contained a fresh red rose. He told me frankly that he could not think of that cross representing the cross of Christ without a living rose in the center of it to tell the story—the mystical story—of the crucifixion.

In his home life he was the ideal father and companion. The first great sorrow that touched him and brought the Cosmic laws closer to him was the sudden transition of his only son, the great hope and ambition of his life, who was a student at the time in King's College where the father had not only graduated but had later been honored with appropriate degrees. Yet while his son was awaiting burial, the father was able to stand before his congregation and preach a mystical sermon on the Opera of Parsifal. You who know the mystical principles of that opera can realize what it meant for a man to preach on such a subject while his boy's body was on a train being brought home for burial. We who sat in the church that Sunday night and saw the tears streaming down the face of the father as he emphasized over and over again that there was no death but only a change from one incarnation to another will never forget the ordeal through which he passed.

Not many years ago his greatness was so recognized throughout the eastern states that he was asked to take charge of this great congregation in New York. I remember that the newspapers spoke strangely of his appointment. One of the newspapers published in Boston said that such a great church with more millionaires in its congregation and in the church than any in the world, had been considered the graveyard of every real theologian, and they wondered how long Dr. Norwood could fight the battle against materialistic wealth and power. Other newspapers said that if Dr. Norwood could hold the helm of that church for one year he would probably revolutionize the lives of its people, but they doubted that he would be able to master them

and rather than be mastered himself he would resign. But Dr. Norwood remained master month by month and year by year and he brought to them the mystical truths of life which they sincerely desired. He interpreted the inconvenient and unpleasant passages of the Bible to which the wealthy might have taken exception, in mystical terms. To the poor who came to his church the mystical interpretation of the scriptures produced a new note in their lives and a new hope in their hearts. He was able to do with his congregation through its mystical development what others had not been able to do with all of their orthodox preaching. His congregation developed a love and admiration and an unshakable faith in him. But he worked unceasingly. Even the superintendent at his apartment house said that he was an uncontrollable worker and yet known to every person in the neighborhood and even to the dogs and cats on the street as a lover of man and animal.

His personal physician had warned him for years to beware of a mental and physical breakdown, but he wrote, and studied, and lectured, and kept up his contacts and interviews and personal visits with everyone who could benefit by them. During this past summer he went on his vacation but did not cease to write and work even though he had suffered a serious physical breakdown during the spring. Coming back to New York in September for his heavy work of the fall and winter months, hardly twenty-four hours of his heavy labors had been accomplished when his brain was stricken and the Cosmic closed the book of this incarnation for him and his tired body lay in rest in its 58th year.

As evidence of the broadmindedness of his view-point and the great tolerance he had toward other religions and beliefs it is interesting to note that at his funeral held a few days ago, clergymen of every denomination in New York City walked as honorary pallbearers behind his casket, and at the service were Jews, and Gentiles, Roman Catholics and Protestants, Buddhists, Mohammedans, and persons of all religions. One of the honorary pallbearers was the leader and founder of the Humanist Society often believed to be an atheistic organization because of its broad view-point on religion. Yet Dr. Norwood had written a great poem about the beauty of the Humanist teachings which he called, "The Song of the Humanists," and that poem was read at the Humanist Society the next day when this organization and most of the churches of New York held special Sunday morning services in honor of him.

I would like to touch upon one other point, if I may do so without appearing to be lacking in modesty or humbleness. I would like to have what I have told you here appear in our Forum Magazine so that it may forever remain in our printed records as a tribute to Dr. Norwood and

lay the foundation for an annual memorial to his memory *each October 1 of every succeeding year.*

But in speaking of another intimate matter connected with him I do so not because my personality is involved but because it will place also on record in our magazine and in our archives this man's tribute to the Rosicrucian organization, and this man's kindly attitude toward us.

It appears that some time during the month of July, 1932, one of our members who was well acquainted with Dr. Norwood and living in Montreal, Canada, read a copy of the *Canadian Theosophist* in which appeared a number of criticisms of the AMORC and of me, written in a manner to leave no doubt that envy, jealousy, or personal rivalry of some kind were responsible for the expressions. This member in Montreal sent a copy of the magazine to Dr. Norwood and asked him what he thought about such criticisms of our organization. On July 19, 1932, Dr. Norwood answered this letter from the summer home that he and his family maintained in Nova Scotia, and shortly after his transition this member who had preserved the reply sent it to me that we might see what Robert Norwood had to say on his own stationery, over his own signature, regarding these criticisms and comments. I am not going to read all of Dr. Norwood's letter here but I want you to note these sentences in this letter and, of course, the letter will be preserved in our files as an interesting document having been written and signed by Dr. Norwood during his last vacation in this incarnation. In this letter, he says:

"I have known the Emperor, Dr. H. Spencer Lewis, for over ten years. I see no reason for the *Canadian Theosophical* magazine's attack on Dr. Lewis. I do not consider his fraternity fraudulent. All religions are based upon hypotheses which are not easily proved, but there are aspects of Rosicrucianism which make a strong appeal to me because they are similar to experiences which I have had *along the Pathway of my present incarnation.* The Theosophical Society, like the Christian Church is at times disposed to be unduly dogmatic. Much has been taken for granted, and it becomes us all to be reverent in our approach to the creeds of religion. In the long run we make our own, and live up to it as best we can. Dr. Lewis impresses me as a man of deep information. I have always read his books and occasional articles with interest and sympathy. Cordially yours, Robert Norwood."

I trust that all of you have noted several things in the statements contained in this letter. Not only does he admit that he has been acquainted with me and our organization for ten years and read our books and special articles in addition to many lectures, but we must remember that he was also a student of Theosophy and all of the mys-

tical subjects of many schools and, therefore, well informed on these points. But, notice what he says about certain aspects of Rosicrucianism appealing to him because they have been similar to experiences which he has had, and note that he says that he had these experiences "along the pathway of my present incarnation." Note that the use of the phrase "present incarnation" indicates his firm belief in the doctrines of reincarnation and he never spoke of his present life without speaking of the *present incarnation* and avowing his firm belief that he would come back again and continue the work he had started in this one. Then note, also, what he says about the study of religion and how it behooves all of us to be reverent in our approach to the creeds of all religions. How often I have heard him say this from the pulpit and from the lecture platform! He emphasized over and over again that, regardless of what religion or what set of creeds we adopted, if our approach to them and our study of them was in sacred reverence and we held them as the highest ideals for our life, we would find the path or the key to the great mysteries of life.

Now he also says in this letter that in the long run we make our own religion and live up to it as best we can. Here is where he demonstrates his freedom from denominationalism. He often told me he admired that one great point in the Rosicrucian work; namely, that after we had set forth all of the principles and all of the fundamental laws of the Cosmic and of earthly experience, we merely established a foundation upon which the individual could build a religion to suit himself. He said that while we were dogmatic in scientific assertions based upon scientific discoveries and demonstrable laws, in religious matters or doctrinal matters we were not dogmatic but merely pointed the way to a religion which each could create and adopt for himself and therefore have one that was ideal and at the same time within the scope of human attainment, and that this was better and more satisfactory than attempting to force the individual to accept and adopt such doctrines as he could neither interpret, understand, or apply.

I trust that at every future occasion of memorial services devoted to the memory and praise of this man's great life, the thoughts I have taken from his letter and expressed here today will be reviewed and emphasized so that the beautiful broadness and human tolerance that lies within them will not be lost. I feel sure that in my next incarnation I will know Dr. Norwood in his next incarnation and I feel sure also that when our organization needs his services again in the future or needs the inspiration of his great writings and lectures, his soul will contact us again in some position of power and influence. Many of us will

recognize him and renew a friendship that has not been broken but merely strengthened by his transition.

Junior Rosicrucians

In a number of cities we have one or more members busily engaged in trying out plans for the organizing and instruction of Junior Rosicrucians. The plan calls for the bringing together of young boys and girls under twelve years of age into a group meeting to be held once a week where some of our principles from our teachings will be taught in a simple manner and exemplified.

For many years there has been a request on the part of many of our members for some assistance in conducting what might be called a Sunday School of Rosicrucians, or something to take the place of orthodox Sunday Schools and incorporate the principles contained in our teachings. We have moved very slowly in this regard because this is something that cannot be done hastily, and, secondly, it is something that calls for a large membership before it can be successfully carried on. A group of two or three children in a city makes too small a group of interest to children, and would not warrant the attention of adults to care for it; and not until there are more children in each community qualified to belong to the group or interested enough to belong to the group can anything definite be done. It is not intended that these groups will be limited to children who belong to members of our organization, for even their little playmates or friends will be included if they desire it. But the nucleus of each group or the very heart and soul of its foundation will naturally have to be children who belong in families where the parents are also enthusiastic members. As I have said, there are not enough of these in each community or in the average community to warrant starting a group.

In some communities, however, there have been found a number of children interested enough to form a group, for in these places small groups are now being conducted in a rather informal way, and with the use of different rituals, methods and prayers. In this way a half dozen different plans for the organizing and conducting of such Junior groups are being tried out, and it will be another six months or a year before the reports from these different plans in different groups will indicate to us just what is the best method to be pursued. In the meantime, we are reluctant to have any more groups started because it is inconvenient to start a group under one plan and then change to another. If this plan of Junior membership is ever to work out successfully, it must

be standardized throughout the whole country so that all of these groups are working on the same basis with the same teachings, the same system and same ideals. It must be so standardized that one who is a teacher of one of these Junior groups in one city can go to another city at any time and find herself capable of stepping in and carrying on right where she left off in the other city.

The experimental work now being done is being assisted by several of our members who are unusually qualified for this work, and who have offered to give their life services to the establishment of the proper Junior organization. They are in correspondence with the different group centers where the plans are being tried out and we are in touch with them and having reports exchanged and matter prepared for test and trial, etc. From time to time we will bring this matter for discussion here as the plans develop.

Undoubtedly, the Junior work is going to become one of the greatest pieces of constructive work that we can do because it will be laying a magnificent foundation for the next generation. In fact, it is a more momentous and far-reaching work than that of dealing with the adults. But because it is so great and so important, it must have the same care and study in its preparation and foundation as the senior organization has had.

Do not forget that we have one excellent precedent for our Junior organization. When the first Rosicrucians settled in and around Philadelphia in 1614, they also realized the need of a system of instruction for children that included the knowledge that was excluded from the public school system. These early Rosicrucians eventually evolved a plan of having a special school meet on Sundays, when it would not interfere with the church work or with the public school work. The lessons in these Sunday meetings included not only the study of nature's laws with principles of hygiene and proper living, with some instructions in morals and ethics, but they also included a little philosophy, a little religion and beautiful singing and prayers. It finally evolved into a school of moral and ethical philosophy of a non-sectarian nature. Eventually it evolved into the basis of our present Sunday School system that is universal throughout the world. The interesting fact is that this Sunday School introduced by our early Rosicrucians was the first Sunday School of moral teaching for children to be established in the world, and it was formed sixteen years ahead of any similar Sunday School or religious or moral instruction established in Europe.

You see, therefore, that we of today have an excellent standard by which to guide our activi-

ties, but we must move slowly and carefully. We certainly must not make this Junior work have any semblance to a form of propaganda, nor must it be in any way antagonistic to the various sectarian movements for children. We want to be able to have children of every denomination come to these meetings without making it appear that it was an attempt to interfere with the good work for children that the churches may be doing. On the other hand, the work must contain instruction and knowledge that the churches and Sunday Schools do not contain, and we must give the children the right view-point of life so that they will not have the great amount of false knowledge and false beliefs to reject from their lives that we adults have had to reject.

Now I hope that this little discussion will get into the Rosicrucian Forum, and that those who are interested in co-operating with child welfare work, and especially with this Junior organization, will write to me and give me suggestions that we may place in our files and keep for future reference. Any service that anyone wishes to volunteer in connection with this work will be greatly appreciated. All such letters offering service will be filed away, and as soon as we are ready to carry on the Junior work in a wider scope we will communicate with those who have offered to help.

I would like to say this, however, that in the few cities where some members are anxious to try the Junior organization, there has been a desire that we send to someone in such cities a list of our members in that city so that solicitation may be made among them to have their children join a Junior organization. Now it is absolutely impossible for us to send lists of our members to any member in any locality. It is strictly against the rules of the organization, unless it is in connection with some special meeting where we are notifying the members to attend for some unusual purpose. Even in such a case the list of members is not given to any individual to use.

A great many of our members throughout the organization, if not a majority of them, do not wish to have their names known or their names used by anyone else. We guarantee to all our members absolute secrecy in regard to their membership, and promise to maintain a confidential relationship. Whenever we do want to use the name of any member, we write to that member first and secure permission to do so. For this reason it is impossible for us to send to any individual a list of our members in any community so that they may be solicited for a group meeting, a Junior organization, a special session, or anything of that kind. I hope, therefore, that our members will understand this, and not ask us to do the impossible thing. As fast as any Junior

organization is established in any community and is qualified to carry on, we will make announcement in our "Digest" of that fact, and direct our members to send their children to such meetings, giving the names and addresses of the meeting places and of the persons in charge of such meetings. In this way all of our members will soon become acquainted with the meeting places for the Junior organization, and will send their children to them. Until that time arises, however, we will just work slowly with the few experimental groups that we have and watch and analyze the developments of each of the unique plans that are being tried.

Comparing what some of the other movements in America give their members each month in exchange for their pittances or their small voluntary donations, the AMORC gives four lessons a month of its instruction, each lesson containing two or three times as much as is contained in one of the other monthly pamphlets. The other organizations have small magazines of an uninteresting nature which are not given freely to the members, but are charged for, whereas AMORC is publishing the largest and finest of these magazines and gives it freely to each member. The AMORC organization has more departments of practical helpfulness than all of the other organizations put together. Its postage bill per individual member is more in one month than the other organizations have per member per year. The individual attention given to each AMORC member by correspondence and otherwise, constitutes more real service in one month than the other organizations give their members in an entire year. All of this, however, is mere material comparison or comparison of material things. There is a spiritual and psychic quality associated with the activities of AMORC that is absolutely absent in other organizations and unknown to them.

AMORC does not base its dues upon an analysis of what it sends to its members or gives to its members, but wholly upon the basis of its operating expenses. It is constantly adding new features and new benefits to its membership without raising the dues or increasing the fees to the members in any form. In other words, it is trying to give back to each member as much service for the fees paid as it is possible to do, and as the membership increases and the organization grows larger we are able to give our members in exchange for their dues more than we were able to give a few years ago. This is where a large organization operating upon an elaborate plan and with a high or fairly reasonable fee is able to accomplish for its members what a smaller organization attempting to operate upon a cheap basis cannot possibly do. There is just as much

difference between the benefits of membership in an organization of a small and economical nature and one that is elaborately conducted, without regard to small costs and small expenses, as there is between listening to operatic selections played indifferently in a small wine garden of France, Italy or Germany, and a full operatic performance produced in the Metropolitan Opera House of New York City. In each case it may be the same opera that is being used, and there may be the same theme throughout the melody, but there will be a vast difference in the quality of the music, in the stage settings, and in the costumes, and there will likewise be a vast difference in the atmosphere and spiritual environment which in the case of an operatic production is one of the essential qualities.

It is not wholly in the material things given to our members that the AMORC leads, but in the spiritual and psychic qualities of service and helpfulness. And it is this latter part of the service that the members expect and need the most.

The growth of AMORC in recent years has been responsible for many forms of propaganda and criticism directed against it. Most of the organizations that have been active in such propaganda have been of mushroom growth and have soon passed out of existence. The growth of AMORC, on the other hand, is possible only because of what it actually gives its members and what it does for them. On the basis of "by their fruits ye shall know them," the development of the AMORC movement in America is sufficient explanation of why it is the most expensive. We find the average member frankly admitting that he would rather belong to an organization that is successful and is demonstrating success and is the most expensive and elaborate than belong to one that is trying to promote the idea that economy and cheapness are standards by which to judge quality.

AMORC is demonstrating what it teaches. It is manifesting in its own activities and its own development the law of opulence, affluence, happiness, peace, love and power. These are the very things that the average inquirer at its portals is seeking, and such inquirers are naturally attracted to that place and to that system which manifests in every bit of its literature, in its buildings, and grounds, in its worldly activities, in the lives of its principal officers and directors, and in its contact with the public, all of the qualities which they seek to bring into their own lives.

This should be your answer to anyone and everyone who attempts to make comparisons between the membership costs in AMORC and the systems promoted by other organizations as the ideal way to carry on.

An Unusual Case

Here is a question from one of our members asking whether we can cite some unusual case of metaphysical or psychic work that is really outstanding in its nature and suitable for use in a magazine article as an example of applied principles of mysticism.

In answer to this question I want to tell a little story of a very unusual case and I think that all of you will agree with me that if this incident or the story of this case appeared in a moving picture production on the screen a great many would think that it was far fetched or almost impossible. Certainly it is a case that can be used by our member in his large magazine article on the subject of psychological problems.

A certain wealthy woman living in Southern California had been interested during her life in using her very large monthly income by doing a great deal of charity work, while at the same time another portion of her income was set aside in banks to accumulate and be used later in life for whatever charitable work she might designate in her eventual will.

One of the forms of charity work in which she became greatly interested was that being conducted by several of our members in which help was being given to those who were unable to speak properly because of asthma conditions and other throat troubles. A very wonderful method of help for such persons had been worked out by several scientists and our members were using this successfully and planning to use it very generally through the establishment of a special organization for this purpose. This wealthy woman had gone so far in her interest in this particular plan of help that she promised to finance the establishment of a regular institution and clinic.

A year or so passed while the workers perfected their system of cure and helpfulness and the wealthy woman travelled about from east to west in the United States attending to many affairs and finally returned to California and was suddenly stricken with a peculiar illness. Before any of us here were aware of her illness, the doctors reported that she had entered into a coma and that many days had passed without consciousness returning and it was evident that she would pass through transition without regaining consciousness. Our Brothers and Sisters in Southern California wrote to me and said that if the woman passed through transition without regaining consciousness it would mean the complete failure of all of their plans and hopes, for unless she regained consciousness sufficiently long enough to make a will or to sign certain legal papers transferring the promised funds to the proposed institute they would never be able to go ahead with

the great work for which they had labored for so many years.

Certainly here was a strange situation. Here was a woman who was about to give large sums of money to this organization and others for charity work and before she could make announcement of her plans and sign the papers prepared by the attorneys in Los Angeles she passed into a state of coma that left her unconscious and which would probably continue until her transition.

In asking me to use whatever metaphysical or psychic laws and principles I knew to bring her out of the coma into perfect consciousness for an hour or even half an hour their sole object was to enable her to complete her plans. It was not a mercenary matter at all for none of the money promised by this woman was to go to the personal profit of any individual. From my point of view and from the Cosmic point of view it seemed perfectly ethical that I should do whatever I could to bring her back to normal consciousness there in the hospital so that the attorneys and witnesses and others standing about her bed might have the benefits of her perfectly rational and conscious statements and perhaps the signing of a paper or two. So we undertook to do this very thing.

I sent word to those who were waiting in Los Angeles that I would do my utmost to bring this dear woman back to consciousness for a short period during the day. They waited patiently for several days and then, suddenly, to the great surprise of the physicians and nurses who had long since proclaimed it a hopeless matter, she regained consciousness. It seemed, however, that she would not be strong enough nor conscious long enough to carry out the desires of the attorneys and others who were present. But a few moments after regaining consciousness and after hearing what it was they hoped to have her do she became perfectly normal in memory and mind for a few moments—just long enough to tell them that during her visit to one of the eastern states she had prepared all the very papers that they now asked for and properly signed them and had deposited them in a certain place for safe keeping. Then she lapsed into unconsciousness again and soon passed through transition. An attorney was sent to secure the papers and to file them with certain legal departments as the papers called for, and he found that this good woman had left \$100,000.00 as a trust fund to take care of the proposition in which our Brothers of Southern California were interested. Therefore the great work and many other forms of charity outlined by this thoughtful woman will be carried on as a memorial to her name and her goodness.

If she had not regained consciousness sufficiently long to have told them about this matter it is very likely that years might have passed before the papers would have been found and in

the meantime her estate might have been settled in the regular way in which estates are settled when no will is left or found. The incident goes to illustrate not only what can be done with Cosmic help through psychic principles, but many other things. Despite the fact that not one person in a thousand ever comes out of a coma before transition and despite the fact that physicians and nurses were very sure that she would not come out of the coma, the fact remains that our principles did work and that the Cosmic did listen to our appeals. This is very reassuring and greatly strengthens the faith of everyone in the principles we are using.

But, aside from this lesson there is an additional one. How many of us neglect to do the things that we should do by always putting off from day to day, very important matters that may constitute serious complications and often frustrate the greatest hopes and ambitions of our lives! We are quite sure that this woman who had no kin needing her great fortune, would have been unhappy indeed to have found that the vast sums of money she had stored away for future charity work would have gone to the State of California or some eastern State to be added to the general funds and never applied to the specific charity work she had in mind. The hopes and ambitions of her entire life would have been frustrated if she had not been thoughtful enough on her eastern visit to have hurriedly prepared the papers and had them properly signed and witnessed in a legal manner. Perhaps some premonition of her physical condition warned her to do this very thing, but how many persons pay any attention to such premonitions?

There are millions of persons in this country who have little or much to leave to others of a definite nature in a definite way after their transitions, but if they do not prepare some paper or establish some plan expressing their desires, after their transition the entire matter will be carried out by those who are unfamiliar with the original plans and all of the personal desires are frustrated. While in perfect health everyone feels that there is ample time to do all that is to be done in this regard and yet perfect health today is absolutely no guarantee of life tomorrow. There is only one thing sure about life and that is its ending in the present incarnation and that ending may be sudden instead of gradual. Accidents, misfortunes, and many forms of acute illness bring life to an end on this earth plane very suddenly and very unexpectedly. The churches have always warned us to be so spiritually prepared that we are ready for this great event at any moment and that we shall have no regrets when the moment comes. But, aside from the spiritual preparation there are other matters that should be attended to also and these are often

overlooked by those who are giving much thought to their spiritual preparation.

Many of our members have written to us from time to time stating that they desire to leave some little portion of their worldly goods to AMORC and other organizations at the time of transition and they wish information in regard to the proper preparation of a will or testament which will properly and legally carry out their wishes. Those who desire such information from us may secure the same without obligation of any kind by writing to our Legal Department, c/o AMORC Temple in San Jose, and asking for help and advice and we will be glad to do this whether AMORC is to be one of the beneficiaries of the testament or not. We are not soliciting in any sense by making this statement, for we feel that we do not have to do so. We have in our mail, constantly, from one end of the year to the other the sad stories of widows and widowers and orphan children in dire predicaments because of the sudden passing of one or the other in the family without having properly attended to these matters. Very often large estates and large sums of money are completely and wholly depleted in attorneys' fees, long court contests and investigations because of the absence of a will or testament and not a single relative and not any of those who are dependent upon the money thus left were benefited in the end. Certainly, this is something for each and every person to think about.

Changes at Headquarters

Some of our members seem a little surprised that a few months ago a few changes were made in the personnel of some of our departments here at Headquarters. We had no idea that any of our members thought that any large institution could be operated or any organization of this kind conducted without any changes in personnel. Certainly as some officers and workers advance in their studies and experience with the work they will be promoted to more specific duties or higher duties and others will be put into the vacancies thus made. Such changes have taken place practically every year since the organization started but, of course, not all of these changes have appeared in any of our literature for it was unimportant to make such statements.

At each annual Convention recommendations are made by the delegates and members present in regard to various changes and many of these are adopted. At the same time a new staff of Grand Lodge Councilors are elected by the delegates and members present and often other minor officers are appointed as a result of the motions made by the delegates. All of our members who have been in the organization for many years know that in every Lodge the New Year's cele-

bration in March is officially the time for the change of officers in local Lodges and the bestowing of special honors upon members who are advancing in the work and who are qualified to carry on special features of our activities. We here at headquarters and all our branches are anxious to promote those members who are making the greatest advancement and assign to them such duties as are especially helpful. We are constantly adding, for instance, a great many workers to our healing and Welfare Department. We not only have a large number of workers in the healing department here but we have representatives of this department in every part of the country. Where there are Lodges there are Sunshine Circles formed of healers and other Welfare workers to whom we assign cases that come to our attention. In other locations where there are no Lodges we select one or two of the most advanced workers to help us in our Welfare work in that community. As some of our workers here at headquarters advance to the highest teachings we take them out of the healing or welfare work and put them into work connected with the Cathedral of the Soul or other spiritual and psychic activities.

Our recent change in connection with the healing department, for instance, has aroused some interest whereas it should not have attracted any more attention than would any other changes. The healing department here at headquarters has grown to such an enormous size along with the welfare work that it has become almost impossible for me, personally, to do any more than take the most extreme cases under my own direction. For several years I have had to assign some other serious cases to several of the well advanced members while a majority of the average cases are assigned to a group of members, each of whom specializes in certain phases of healing. Brother Bell who was in charge of certain special cases and phases of the healing work has expressed the desire to be relieved of that responsibility in order that he might carry on some independent research work, study, and development in preparation for what he considers his special mission in this incarnation. We are always delighted when our members discover in the higher grades some inkling or some revelation that explains to them what their real mission in this life is to be and from that point on every effort is made to help such an individual to fulfill that special mission. Thousands of our members in the past fifteen years have been helped and advised in this regard and they know precisely what I mean when I speak in this manner.

Considering this desire on the part of our Brother we appointed others to take over the special healing cases that we had assigned to him and the more serious or emergency cases are still

brought to my attention daily and given first consideration by me before being assigned to anyone else. This has always been the rule and probably will be as long as I can cope with the work.

Another recent change made right after the Convention as a result of our discussion during the Convention was the appointment of Sister Ward as Secretary to Grand Master Dean. Sister Ward is capable of looking after the intimate, personal correspondence of the Grand Master and bringing to his attention daily the important matters that require his attention. Other minor changes in the personnel have been made for the present year or until the Convention next year, but not one of these has in any way affected the system, routine, or standard practices here at headquarters and not one of them has in any way affected the stability of any of the systems or departments established here. Therefore, there is neither mystery nor concealment of facts concerned with any of these matters for each and every change has been made with the knowledge of the entire membership here at headquarters and the facts are also known to all of the officers and advanced workers throughout the country.

We are fortunate in the fact that there never has been and very likely never will be the least discord among any of the departments or officers or workers here at headquarters and everything that is done is done as a result of conferences held by the various committees or the Grand Council of the Order and solely for the benefit of the work and the more efficient help that can be rendered to the members throughout the North American jurisdiction.

Good News

I have a letter this morning that I think all of you should quote to those who wonder whether business is improving or whether conditions are getting better. The letter is from our good Brother Stevens, who represents a large eastern manufacturer and twice or more a year has to tour the entire western states calling upon the largest and smallest department stores, drug stores, specialty houses, etc. He and his wife are members and they travel together on each of these tours for several months each and keep up their studies and their work and are in constant contact with business conditions. Now let me read you what he says in this letter dated Oct. 2, 1932:

"For the past five weeks we have been on part of our regular fall business trip covering Nevada, Utah, Wyoming, Colorado and now on our way to other western states. As always, we have had our weekly lectures follow us, and have been studying regularly just as when we are at home. As we drive along the beautiful highways in our car, enjoying the varied scenery, the golden sun-

shine, fragrant breezes, and all the vast panorama spread out before us, everything assists in attuning us with the Cosmic and in gaining a deeper insight of the mysteries of creation. We read our lectures together, discuss the various problems presented, practice the vowel sounds, and being in perfect attunement with each other, we find the great out of doors a wonderful sanctum. In the Eighth Grade, which we are about to complete, we feel that wonderful development has come to each of us. So many questions have been answered, and we 'see clearly' as never before. The Path stretches out before us, truly 'a bright Pathway, shining more and more unto the perfect day', and every day we see the fulfillment of the facts as set forth in your booklet '1932 and You.' Business conditions are changing for the better everywhere. Sales in our lines are larger than they were last year. In several cities we have contacted members and have spent pleasant and profitable hours with them."

Good Times

From the foregoing one will see that business is improving. Here is a man who sells something that is sold in many stores and it brings him in contact with business men and business firms of all types and conditions and when he says that he finds that business conditions are changing for the better everywhere and sales are larger than last year, he must know what he is saying and can have no political or other reasons for making such a statement if it were not true. Good times will come just as quickly and as rapidly as everyone creates them first in the mind and then with that conviction, goes about his business and his affairs so as to carry the conviction to others.

If ever there was an opportunity for metaphysical principles to be applied it is at the present time of reconstruction and re-creation in our business and economic affairs. Just as health is established and maintained very greatly by the mental attitude of the individual so will business and economic conditions be reestablished by first being created in the minds of the individuals. Those who are going to wait for business conditions to be improved outside of themselves and gradually force a conviction upon the individual are going to be the last to be benefited by any improvement, whereas those who are first convinced inwardly will create the changes in their own minds and be the ones to share in the great changes before the others. Make yourself a living, vital factor in the process of reconstruction that is now going on.

"Hard Times Coming"

Let us close this morning's session of the Forum with a consideration of the subject which most of

you have analyzed in your comments today and yesterday, and permit me to express my personal opinion.

This whole discussion started over the statement that a man by the name of Pelley, who is publishing a great deal of personal opinions which he attributes to Cosmic sources, is alleged to have made, that as far as the present depression being over is concerned, "The Worst Is Yet To Come!" Now most of his readers believe that when he makes such a statement he is revealing information which the Cosmic has impressed upon his mind, but I want to say to you right now that I challenge that idea, and if anyone can prove to me that the Cosmic ever made such a revelation to Mr. Pelley, then I am going to lose a great deal of my faith in the high and superior manner in which the Cosmic works and operates. If the Cosmic wants to cause endless and needless suffering, continuous and unnecessary want, pain, inconvenience, restlessness, cruelty, and destruction here on earth, then the first thing that it would do would be to send into the hearts and minds of some human beings the message that harder times are coming. But if the Cosmic is responsible for the changing conditions in our country and throughout the world, and is making these changes as a part of evolution for our betterment, and is bringing these conditions about with no desire to cause hysteria, excitement, panic, unnecessary grief and worry, then the Cosmic will certainly proceed to control the situation and do as it intends to do without making such bombastic conditions or disheartening impressions on the minds of many human beings.

I think that we are living through the most wonderful period of world history that we have ever had, and I think that we are living through the most wonderful period of human evolution that man has experienced. From a Rosicrucian or Mystical point of view I think the last two or three years and the next two are going to be marvelous ones for the success and growth of such organizations as our own. If you ask me why I say this I will say it is because this period has not only revealed to all of us the weaknesses in our governmental systems, and in our personal systems of living, and it has not only revealed to us our shortcomings and our strong points, but it has done one other glorious thing, and that is to bring a lot of self-appointed prophets and calamity howlers to the front where their statements are given nation-wide publicity, and we can observe what these persons are doing, and saying, in the open light. And when the present period of depression is over, and the country begins to rise to new heights and new powers and greater peace again, we are going to have a first-class house-cleaning of false prophets, false teachers, false leaders, and false systems and doctrines.

Ever since the depression started we have had those who predicted wars in 1930, 1931, and 1932. We have had those who predicted here in the United States revolutions, and national calamities of all kinds during 1930, 1931, and 1932. Most of these years have passed by without any of these predictions coming true, and I feel quite sure that 1932 is going to pass completely by without those predictions being fulfilled. This will mean the complete downfall of such calamity howlers, and false prophets that have made these statements, and have built up organizations around themselves formed principally by admirers. After all there is nothing that takes away from a prophet his glorious crown and magical scepter like the unfulfillment of a positive prophecy. Those who predicted a terrific international war involving every state and every section of the United States in 1931 have gone down by the wayside into the depths of dishonor and justifiable disgrace. They should have been pushed off of the edge of respectability and general recognition by honorable people the very day and hour they uttered their malicious and disturbing prophecies. But human nature is always the same, and we wait to see whether such predictions will be fulfilled, and then we are ready to either lift the prophet high upon our shoulders and proclaim him king of kings, or laugh at him.

I know from thousands of indications that come into our departments here every day of the week from our members living in every part of this continent, that the bottom of this depression has long since been reached, and that business conditions are on the incline and moving toward improvement. Under ordinary circumstances if human beings would act rationally, this improvement would continue throughout the fall of 1932 and be quite manifest in January and the Spring of 1933. But it is possible for man to upset the entire Cosmic apperception, and bring about revolutions, wars, strifes, and a greater degree of poverty and general suffering than we have had. It may not be a Cosmic decree, and it may not be written in the general scheme of things, but man can create it of his own accord. The Cosmic is perfectly willing at any time to withdraw or withhold what it has planned for us and let us deliberately take our destinies in our own hands and create whatever we want to create for ourselves.

Every day I see how true were the words of the poet who said, "Man is the captain of his own ship." The Cosmic is anxious that we learn lessons and evolve through such learning. The Cosmic wants us to experience the knowledge of choosing our own ways, taking what we want, and abiding by the results. If the Cosmic stopped us and absolutely prevented us from making errors and created nothing but good in our lives,

we would neither evolve nor have any experiences that would benefit us. Therefore, while the Cosmic is planning to give this world a relief from the depression and carry it forward in a wonderful way, the Cosmic is also willing to withhold its plans and let man take hold of the wheel and steer the ship as he pleases, for this way he will learn lessons that he would not learn otherwise.

If Mr. Pelley and his rapidly-decreasing number of followers become excited over the impression he thinks he received from the Cosmic, and spread the prediction, there is a possibility that if they spread it in the proper destructive manner, and with the proper intent, they can cause thousands and thousands of human beings in parts of America to face a harder situation than they are facing now. The return of normal conditions to this country, and every other country, rests in the hands of the people. The Cosmic is always willing to improve conditions, and is doing its utmost to do this very thing even now in the face of most insistent opposition.

Time is going to tell whether this man was a real prophet. Among a large portion of our population today any man can immediately find favor, and a pat on the back, by saying that America is going to the dogs, and the rest of the world has already started on its way. Such calamity howlers are popular in every season and every cycle with certain classes of people. You can always sell books, get a following, and collect money, or get contributions toward a movement that is preaching the doctrines of destruction. But the ones who will support such a movement are not the ones who ever contribute to the country's re-establishment, or its improvement. Regardless of what Mr. Pelley says, we predict that the worst is not yet to come, but has long since passed by, as far as the Cosmic is concerned, and the future now rests in the hands of the thinking men and women of this country who realize that their words, thoughts, and mental conceptions and ideals are the controlling factors in the future conditions of this country and the rest of the world. If we all unite in contributing good thoughts and a hopeful attitude regarding the future, and absolutely close our ears to the foolish predictions of the calamity howlers, the country will be safe and on its way to prosperity sooner than we realize.

Socialism and Individualism

Several times we have discussed the subject of individuality here in our Forum, and we have analyzed it from every possible angle, but here is a letter from our good Brother Skeats in which he says that in one of our recent discussions here I made some remark as not approving of the vari-

ous schemes of colonies that are often submitted to us and to other persons. Brother Skeats says that he is surprised that we who talk so much about eliminating personal ego and individuality should condemn the ideas of socialism and colonization. He says he has noticed that a great many of our members who admire the idea of eliminating the personal ego at the same time cannot accept some of the principles of socialism.

I am not going to go into this matter in great detail for there is a confusion of terms here, and of ideas, that must be apparent to everyone.

When I said, sometime ago, that I did not believe in the formation of colonies and the adoption of colonization schemes as we hear of them these days, I referred very definitely to these schemes that are devised and promoted by certain individuals for the sake of commercialism and profit, or for fanatical, religious purposes. I can see no reason, for instance, for a hundred or a thousand of our Rosicrucians coming together in some little locality and building an exclusive Rosicrucian colony, and holding forth that in this way they will have a better opportunity to live the life of a Rosicrucian and practice the teachings and principles. In the first place, such a plan would not tend to eliminate individuality, and all it would do would be to stamp each and every member of the colony more distinctly as a Rosicrucian. In the second place, the great work to be accomplished by Rosicrucians is not among Rosicrucians, but among those who are outside of the organization, and in every walk of life. If a thousand perfectly sincere and enthusiastic Rosicrucians should come together and live in an isolated or separated section of the country as a colony, it would mean that one thousand channels of good would be closed to the rest of the world. Each of these Rosicrucians would have to work on one another, and it would be lost effort and wasted energy.

I remember as a boy that my father, who was an important officer in the Temperance organizations and the Prohibition Party, used to take me once or twice a month to hear a wonderful Temperance lecture, or a lecture on the subject of Prohibition and the closing of the saloons. From the moment my father and I entered the hall with my mother and younger brother we would be introduced to person after person who was a member of the Prohibition Party or Temperance Society, and I would discover that of the two thousand persons in the hall every one of them were dyed-in-the-wool Temperance persons, no more needing or requiring the great oratorical fireworks of the speaker than I needed them. These persons in the audience used to contribute to the expense of having this great speaker come from a distant city and talk to them, and there would be other expenses for the renting of the hall, advertising,

and music, and when it was all over nothing had been accomplished by the incident. All who entered the door were confirmed teetotalers and Temperance people, and all who came out of it were the same. I wondered why that amount of money had not been spent in taking the lecturer or orator to some part of the city where there were no Temperance people and let whatever good there was in his lecture help them.

If a national system of colonization could be fostered by the government whereby we would all live in certain relationships to each other on a co-operative plan, it would be entirely different, but any attempt to do this locally in small places with just a few people under the leadership of some organizer is sure to prove a failure as history has shown, and leads to no real benefit to humanity at large.

Brother Skeats calls attention to the fact that a great many of the principles of true and pure socialism are identical with the fundamentals of our Rosicrucian teachings. That is very true, but there is a wide difference between the pure and true principles of socialism and those which are worked out in colonization schemes under some individual who usually has some commercial idea connected with it.

The Return of Prosperity

I have received a great many letters recently from those who have read one of my articles in the "Rosicrucian Digest" in the "Thought of the Month" department in which I dealt with the present financial situation. A great many have agreed with what I have said, and a few have taken exception, and one dear Sister has written to me saying that I have overlooked a very important part that vitally interests most of our members and has a great bearing upon the subject of the return of prosperity to this country.

I feel that it is worthwhile for us to stop our discussions on this subject this morning, and let me briefly state a few facts from the Rosicrucian point of view. In the first place, a true Rosicrucian must not be biased or prejudiced one way or the other. He must not favor the capitalists, nor favor the laborers to such an extent that he loses his balance in his thinking and understanding of the problems of life. I have received a great many letters from extremists who say my viewpoint is all wrong inasmuch as I have overlooked the fact that capitalism is the whole and only cause of our present financial conditions. On the other hand, this good Sister who has just written to me says that I overlooked the matter of overproduction and capitalism.

Those who are viewing the matter from one extreme seem to feel that if capitalism, or, the power of financial capital were wiped out of exist-

ence all our financial trials and tribulations would come to an end. Goodness knows I cannot be placed among the class called capitalists, and I certainly was not raised and educated among them, and not until recent years have I had any friends among them. I find, generally speaking, that real capitalists are the last ones in the world to become interested in our work, for they are either too busy to have time to give any thought to our work, or they have become entirely too materialistically inclined to ever give thought to it. The average working and industrious person is representative of the type who is interested in our work. This includes the most prominent jurists, judges, attorneys, physicians, scientists, artists, musicians, clergymen, and the thinking people of the present day, and none of these seldom has enough money or income to be classed as capitalists. On the other hand, the one who leans toward the opposite extreme and calls himself the "under-dog of labor" is just as little interested in our work as the capitalist. He usually is bitter toward life, and especially towards capitalism, and has only extreme view-points, and extreme remedies, if any remedies at all, and is more busy in tearing down all of our present day systems than attempting to build any of them up in a correct form. Those who come among the hard-pressed, and greatly depressed laboring classes constantly challenge the righteousness, goodness, or usefulness of the capitalistic class. They look upon everyone who has one dollar more in the bank than he actually needs for his own use as a neophyte on the road to capitalistic power, and everyone beyond that point as a danger to society, and an oppressor of labor.

Our good Sister in writing me the letter I have here before me says that she believes that if capital would forego part of its profits for a few years, and let labor have these profits, the labor, unemployment, and panic-stricken conditions would be solved. I do not know just how our Sister occupies herself, or what her profession is, but the chances are that she is neither a capitalist, nor a member of the extreme labor class; therefore, her idea about capital abandoning its profits for a few years is something she has read somewhere, and which has impressed her as a logical thing. But it is just as absurd as trying to tell the laboring class that by ceasing to eat and live for four years they would be able to save some money.

If one will simply free himself from the immediate contact or relationship with the present problems of life, and view the entire situation in a fair attitude of mind as though high up above all of it, and looking down upon the situation like one would look on a map and yet not be a part of it, one would easily see that the extreme conditions on the part of both labor and capital do not contain any real solutions. Unquestionably

the modern system of capitalism has its faults, and its errors, but there are just as many faults to be found in the labor system and among the ideals and ideas of the laboring class. I am thoroughly convinced from my own observations in life, and from my contact with our thousands upon thousands of members everywhere, and from what I read in the Rosicrucian records of similar cycles of depressing periods throughout the past ages, that capitalism and labor are not opposing factors in all senses, in all ways, all the time. Furthermore, I believe that capital has been just as helpful to labor as labor has been helpful to capital.

The argument that capital has made more money out of its side than labor has made out of its side is only a visionary idea held by the one who has not made an unbiased investigation. Everyone who is in touch with the inner side of capitalism knows that persons with capital have just as often lost their entire fortunes and become reduced to poverty or to a close point of bankruptcy as has the laboring man. It is only a beautiful and erroneous picture when we are told that capital always invests itself in safe things, and is always sure of getting a handsome return for its money. If that were true I am afraid we would have a real capitalistic problem on our hands. On the other hand, it is unquestionably true that capital has at times exploited labor, but I know of many instances where organized labor has exploited capital, and without the least prick of its conscience has tempted capital into dishonest propositions and permitted capital to lose and suffer the consequences. Undoubtedly capital is responsible for the promotion of a great portion of our business and industry in the world. I cannot say that the love of money is responsible for all of the great inventions, and for all of the great improvements that have come into civilization, but capital is responsible for the promotion of ideas after the inventor is through. Inventors would be forced to discontinue their inventing if capitalism were not available as an assistance. Some may argue that without capital the laborers would proceed on some other basis to carry out the great ideas of inventors, and produce their productions. But upon careful reasoning it would be discovered that labor itself would have to resort to the use of capital in order to do this.

I do not want to stop to quote a lot of figures and facts, nor use a number of illustrations to prove what I have in mind, but I will speak of just one. Back in 1901 and 1902 I possessed in my home in New York City one of the largest privately owned wireless stations located in New York. I have certain correspondence and papers that passed between myself and the Federal Government, and between myself and a number of electrical and wireless experimenters of those

days, such as Lee De Forest, to show that in these early days when every part of the wireless instrument had to be made by hand and nothing could be bought on the open market, the science was still so primitive in its principles that it was extremely fascinating as a mystery and yet very practical. In those days I often spent an evening playing checkers by wireless with young men located in Pennsylvania, New Jersey, Connecticut, and Massachusetts. In 1904 it was my pleasure to listen nightly to the radio station in Nauen, Germany, and to listen to the very distant stations. This may surprise those who now have trouble in the present day trying to hear stations that are on this continent, and who have never heard a European station even with the largest of the modern equipment. I was the first person in New York City to hear the first government tests of voice broadcasting made from Chicago in the Fall of 1912, and the special circuiting that I had invented for picking up these voices and instrumental sounds was turned over to the Federal Government by me, and in exchange I received a letter and paper of thanks and an assurance of Federal protection in my radio experimentation as long as I lived. Even in 1912 only a few miscellaneous parts of wireless could be purchased. Nearly all of the improvements had been made by amateurs, as we were called, and science outside of a few amateur laboratories took no notice of wireless at all even though in 1912 the ships were using the system very practically in short distance communications between one another on the high seas.

I can truthfully say from my contact with the progress of wireless that if capital had not found in wireless an opportunity of commercializing the novelty and mystery that was hidden in all of it, and at the same time an opportunity to turn all of this into a very practical form of amusement and entertainment, there would be no radio industry in existence today. The radio industry represents one of the group of America's largest industries, and keeps many thousands of persons employed in factories, many thousands in stores, and many thousands more in doing repair service. All of this came about through capital, and labor would not have been able to develop this great industry if capital had not stepped in, and by the mere power of money and ability to buy raw materials, pay salaries to inventors, and encourage the development of the fundamental principles of wireless, and we would not have the great benefit to labor that the present radio business represents.

One other illustration with which I am personally associated is that of the moving picture industry. In my schoolboy days my closest companion was Wallace McCutcheon, Jr. His father and two other men were the inventors and pro-

moters of the first moving picture equipment called "American Biograph," and after leaving school I spent a year or more working with this company in making its novelty pictures for slot machines in which the scientific application of motion was applied to pictures. It was purely a novelty, and would never have gotten any further than the toy stage if Mr. McCutcheon, Sr., and two other persons had not interested capital in it. From the day they began to interest capital in the novelty the motion picture idea developed into something practical and something important industrially, and today it is responsible for the employment of many, many thousands of people in every walk of life from the operators of the projectors in theaters, the janitors, ticket takers, ushers, builders of theaters, etc., to the technicians who make the pictures and the thousands of carpenters, engineers and mechanics who are employed from one end of the year to the other in the costly production of mechanical effects.

But the capitalists who backed the moving picture novelty and the wireless novelty have not always made safe margins and great profits. They have had to take at times losses that no group of laborers, or whole organizations of labor could ever have sustained. When capital loses heavily labor says nothing of it, but when capital is successful and makes large profits on one proposition in order that it may invest these in some other, then labor speaks of the tremendous profits that capital is making.

The question of overproduction is a mere incident in the whole scheme of things. The chasing of the word *production* around the wheel of the problem is only a fascinating pastime. If you chase it long enough overproduction will catch up with demand, and demand will wipe out overproduction, and then for a period all will be well until production gets ahead of demand in the race, and then we have overproduction. If demand gets sluggish overproduction will reach a crisis that is serious, but if demand is urged on by capital and spurred on in the race it will catch up with production and wipe out overproduction. After all is said and done overproduction is a result of sluggishness in demand, and this is a result of a slacking up in buying on the part of both labor and capital. So after all it is a problem of the average person, for if the average person, which includes practically all of us, ceases to buy there will be a period of overproduction. This, in turn, will affect those who should have done the buying by bringing a temporary period of unemployment during which they cannot buy. Capitalism does not benefit any more through overproduction than it benefits through underproduction and by a cessation in buying, which reduces itself to the old problem of "to what extent each of us is our brother's keeper." If we do not all

work together, and work in harmony and peace, and with the proper understanding of each other's problems, we will have periods like the present one when adjustments must be made. For either side to condemn the other and throw all the blame on one or the other is merely an attempt to escape our own individual responsibilities. I hope that I have said enough in this regard to show that a broad and common-sense view-point must be taken of these matters, and that nothing is gained by the bitter condemnation of either capital or labor. One is absolutely necessary to the other, and it is very strange how the laborer who succeeds in life and suddenly through fortunate circumstances becomes a member of the capitalistic class can easily and quickly change his view-point and see where he was entirely wrong in condemning capital. If he could change his mind as completely while still in the laboring class, he would find one of the keys to the solution.

As we have said before, no one man, no group of men such as our Congress, or Federal Advisors, or King's Council, is responsible for our present and past periods of depression, nor can it be changed quickly by any new President that may be elected, or by any new Congress, or group of Federal workers. The cause is to be found in the manner in which all of us were living for a number of years, and in our mass thinking, and doing. Until all of us make up our minds to change these conditions and work in harmony to that end, the present tendency toward improvement will not be strengthened. There is every indication at the present time that we are moving slowly toward a recovery of our balance in the business and financial world and otherwise; and this can be hurried along and made very rapid by united effort on the part of every individual instead of looking to any new President, or political party, or group of men to do it for us.

Contacting the Cathedral

Here is another interesting question regarding the Cathedral and the ways of making contact with it. This Brother says that in one of my

recent statements in the Forum or Digest I said, or someone said, that in making contacts with the Cathedral it was only necessary to sit down and keep the mind concentrated upon making a spiritual, Cosmic contact without actually visualizing the Cathedral. This Brother wants to know whether such a method would not imply that every person who sat down to concentrate for a few moments upon a spiritual or Cosmic contact would reach the Cathedral whether he had ever heard of it or not.

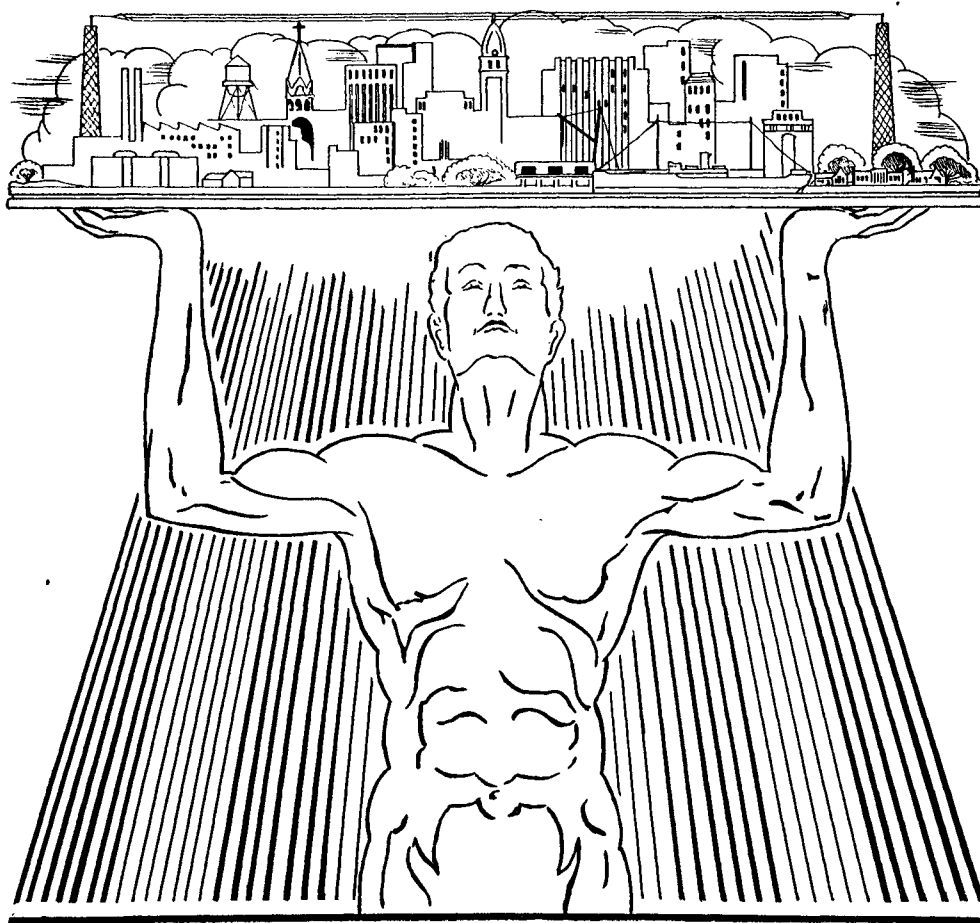
This Brother brings up a very interesting point. He means to say that if in order to reach the Cathedral it is not necessary to have the Cathedral in mind but merely to attune with the Cosmic or spiritual realm of the Cosmic, then everyone, whether he had ever heard of the Cathedral of the Soul or not would reach the Cathedral merely by concentration on the Cosmic.

The truth of the matter is that what was meant by the statement in the Digest or Forum was that while concentrating and waiting for the contact it was not necessary continually to hold a physical picture or thought of the Cathedral. It was presumed, however, that before such a person began his concentration or meditation he had in mind the idea that his concentration was for the purpose of taking him into the Cathedral. Persons who sit down to concentrate on the Cosmic and do not have the Cathedral in mind before they begin their concentration, or who have never heard of the Cathedral, or have no realization of it, are not apt to reach it, although occasionally such a person does reach the Cathedral because he had in mind a Cosmic meeting place of the minds and thereby visualized a typical cathedral place without giving it any definite name or location. Unless the person who wants to reach the Cathedral during concentration contacts has in mind a definite purpose of concentrating for such a contact there will be no contact with the Cathedral. But once having decided that one is going to sit down and concentrate and reach the Cathedral, it is not necessary to keep on visualizing the Cathedral.

JUNIOR ROSICRUCIAN ORDER

Those who wish their children to join one of the Junior Groups, may take them to one of the Junior Lodges mentioned below at the regular meeting time, or communicate with the Master or Secretary at the addresses given. Plans are being made to start Junior Groups in several other places. By writing to Mrs. Eva Walters, Box 516, Route 2, Vacaville, California, General Secretary of the Junior Rosicrucian Order, you may learn of a group near you.

Material is being prepared for parents in places where there are no Junior Lodges, and we would appreciate your ideas concerning the literature you feel would be most helpful for that purpose. When writing, please state if you want information for organizing a Junior Lodge, or for helping your children in your own home.



ALL MEMBERS--ATTENTION!

Civilization; Shall We Lift It Higher?

Civilization is the product of man's creative mind. From the elements of the earth has man shaped it. As man has given unto civilization, so shall it give unto him. It shall advance only to the degree that man is its master. Whenever civilization shall enslave the human mind that gave it existence, then will it crash, and beneath its weight will humanity be crushed. It is the duty of every man and woman at this time, at all times, to exert the power of their minds, to lift civilization higher so that the advantages it affords may be theirs. We ask every Rosicrucian to please write in today and secure a package of Rosicrucian literature to distribute among friends, and place where people may find it. It is a Rosicrucian duty to cultivate human intelligence so that this intelligence may elevate civilization. Don't delay. Write today to the address below for the free package of attractive, assorted literature (also ask for the booklet, "Things You Can Do To Help").

ROSICRUCIAN EXTENSION DEPARTMENT

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